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THE LORDS' DEBATE ON FOREIGN POLICY.

MUCH fault has been found with the Duke of Argyll, as also with other Liberal leaders, for what is considered a too obstinate refusal to accept defeat, or to resign themselves to the decision of Parliament on the foreign policy of the Ministry. But the circumstances of the Empire are becoming much too serious for the courtesies proper to a mere game of skill. The Opposition in the Houses of Parliament is bound to represent the Opposition outside; and if we know anything of the latter, it is oppressed by a growing conviction that persistence in the present course of aggressive violence must sooner or later precipitate some ruinous catastrophe. Men may and must submit to majorities; but they need not be coerced into silence when they see many of the human interests they hold most dear threatened with destruction. Whatever may be the majority against us in Parliament, we are certain that the facts are on our side. They speak more loudly every day. Even during the few days that have passed since the debate in the Lords, the news from France and from India has given additional force to the Duke of Argyll's appeal to the common-sense and conscience of the country. The French Press has denounced with an almost unanimous outburst of indignation what it considers the selfishness and double-dealing of our policy in the East. And there is too much reason to fear that the disturbances of which we hear in India are the expression of a pent-up misery such as force may trample down but cannot possibly extirpate or heal. Besides, the Opposition in Parliament has constantly accumulating evidence that it now represents the majority outside, and it would be only too glad if the Government would put this to the test of an early election. But, however this may be, it is impossible for the representatives of justice and truth in foreign policy, so long as they have breath in their bodies, to refrain from protest while they see England made the rowdy of Europe.

Many such feelings animated the spirited speech in which the Duke of Argyll moved "for copies of the latest reports from Her Majesty's Consuls and from Her Majesty's Ambassadors at the Porte upon the prospect of administrative reforms in the European and Asiatic provinces of Turkey." He justified his demand by the critical nature of the moment at which we have arrived. Whatever interpretation may be put upon a document that has proved singularly elastic, at any rate the 3rd of May was to put an end to the predominance of Russia in Bulgaria. The duke was therefore justified in urging that it should be possible now "to estimate what has been lost and gained," during the four years past, "in the political history of this country." He did not underrate the

"immense Parliamentary success of Her Majesty's Government." He acknowledged it to the utmost. But he asked with much force, that being so, what was the cause of the "angry and disappointed language" used by Lord Salisbury and others in denouncing their opponents? "Cannot you," he said, "enjoy your triumphs in peace? Why mangle the bodies of the dead, like the Zulus? What is the secret of all this rancour? Do you think we are like the dry bones in the vision of Ezekiel—that we are likely to rise up soon an exceeding great army? Or is there another cause for it? Are you conscious that while your opinions have triumphed in Parliament, your opinions have triumphed in the world?" That this is the real state of the case the duke showed by an examination of the objects of the Ministerial policy, and a comparison of them with the results attained. The theme is tolerably well-worn now, and there was nothing very novel or original in the speaker's treatment of it. But the style of the speech was unusually vigorous, and it was characterised by a plain-spoken directness rarely heard in Parliament since the comparative silence of Mr. Bright. The objects of the Ministry were to retain something substantial of the Turkish Empire, and to resist any substantial gains to Russia. Under the policy of the Government, Turkey has lost the Danube frontier, has lost the famous Quadrilateral, has lost Kars, has lost Batoum—every one of which losses is a gain to Russia. And, what is perhaps more than all, while incipient nationalities that might have formed a barrier against Russia have been weakened by division, they have had the conviction forced upon them that England is their enemy and Russia is their friend.

In his reply, which betrayed a good deal of chagrin, the Prime Minister insisted, as his supporters in the Press continually do, that as it did not appear expedient to go to war for Turkey, the only thing possible was to help her in making the best of a bad bargain, and that this had been done with wonderful success. But surely this line of argument ignores the real point of the difference between Conservative and Liberal policy. The latter would not have tried to keep anything for Turkey, except, perhaps, Constantinople and its neighbourhood for the present. Such a policy would have been quite content to let Turkey "eat the fruit of her own doings and be filled with her own devices." But it would have favoured in every way partly the organisation of the provinces into independent States, and partly their amalgamation with Greece, so that it should have been clearly the interest of the populations to lean to Western Europe rather than to Russia. The opposite policy has not succeeded in preventing the partition of Turkey, but it has managed so that the parts cut off should be as weak as possible, and should be driven to look to Russia for future strength. The Marquis of Salisbury said, indeed, that many years must elapse before the emancipated provinces could develop force to form a barrier against Russia. This is no doubt true. But there is always more safety in a policy that has the future on its side than in a policy which defies destiny. And though Roumania has not been impenetrable, it has been somewhat troublesome to its domineering neighbour. A united Bulgaria would have been a formidable addition to the barrier; and if to these had been added an enlarged Greece, with a prospect of Constantinople, and the determination of Europe at the back of all, the Eastern Question would not perhaps have given much further trouble.

CHRISTIANITY AND PEACE.

Two anniversaries of the last few days suggest rather sad reflections on the persistent barbarism that characterises the foreign relations of professedly Christian States. The preachers who last Sunday advocated the claims of the London Missionary Society, carried with them into the pulpit an oppressive consciousness of the gross inconsistency between the Gospel they proclaimed and the savage principles at present identified with the foreign policy of this country. With what hope can any man speak to an English congregation of Him who came "not to destroy men's lives but to save them," when regions most conspicuous in the missionary field bear witness to our national disregard of human blood and misery where pride of race or even party triumphs are at stake? On the other hand the Peace Society has held its sixty-third annual gathering. And if the contrast of its efforts with the actual course of events furnishes a topic of heartless mirth to the heathen temper of the day, it may well be expected to excite a revulsion of feeling among the friends of Christian missions such as ought to bring a great accession of strength. The society deserves far more general and earnest support than it has hitherto received. And the resolutions passed on the subject of foreign policy, both by the Congregational and the Baptist Unions, encourage a hope that religious people of all denominations are waking up to their responsibility.

Far be it from us to cast any slight upon the sincerity of conviction animating the Christian churches of this country. But we cannot be thought uncharitable if we say that the comparative feebleness of the support hitherto accorded to the Peace Society is a phenomenon requiring some explanation. There may be reasons for it, even plausible reasons. But we are much mistaken if they are so substantial as to justify religious people in standing aloof from the only organisation that directly attacks one of the most terrible curses of humanity. There are probably two reasons which, consciously or unconsciously, prevent many good men from giving this society the aid of their names and influence. One is the idea that by joining it they commit themselves to the principle of "peace at any price." The other is a feeling that in regard to an evil so widespread, so deeply rooted, so intimately entwined with all national and human traditions, direct action is impotent, and the only course is to await the slow development of a more civilised temper among the nations of the world. A word or two on both these points may not be out of place.

For ourselves we have never accepted the principle of peace at any price, nor have we ever heard of anyone who did. Even the Society of Friends have never advocated peace with wrong, or wickedness, or falsehood of any kind. On the contrary, in their strife against the evil in the world they have shown a sturdy incapability of compromise which has at times put to shame louder professions of valour. It is true that their method of carrying on war against wrong differs somewhat from that of bishops who bless guns and bayonets as missionary instruments. But the Friends say they trace their method to a higher authority. It is the method of passive resistance, at any cost of suffering to themselves; and they claim to derive it from Him "who when He was reviled reviled not again, when He suffered He threatened not, but committed Himself to Him that judgeth righteously." Let it not be said

that a distinction such as this is a mere juggle with words. It has this important consequence, that the Quaker method of warfare, when rightly understood, is not in the least degree fairly open to the charges of poltroonery and meanness naturally made against the policy of "peace at any price." Indeed, it is not our experience that Quakers are, as a rule, lacking either in personal dignity or independence. On the contrary, they are usually characterised by a quiet sense of their own importance, such as has proved impermeable to threats, persecution, and social contempt. The real difference between the Quaker doctrine on war and that of the community generally lies not in their denial of the necessity for a spirited assertion of right against wrong, but rather in their belief that warfare by purely moral means, or in the last resort by passive resistance, is practicable, and ought to be a universal rule amongst nations as well as amongst individual Christians. Here we cannot follow them without reserve. But our reserve of possible cases in which even war would be the less of two evils has so remote and contingent an application to the actual state of politics that any tinge of Quaker principles in the Peace Society appears to us quite an insufficient justification for holding aloof from it. Both the wars in which we are now engaged we regard as simply legalised murder and robbery. We are convinced also that if the second great commandment of the law guided our foreign policy, the occasions that might justify war would be so improbable and remote that they might be provided for at a much less expense than thirty millions a year. We believe also that nine out of ten religious Nonconformists agree with us so far, and therefore we urge that no difference of opinion on abstract theories ought to prevent co-operation with the Peace Society.

But are its efforts of any use? We are always suspicious of this question where a direct attack is made on a gigantic evil. There are certain weapons which, though not carnal, are said to be mighty through God, and it has not been the habit of the Church in its best periods, when using these weapons, to calculate nicely the immediate prospects of success. There are in our modern civilisation certain persistent survivals of barbarism, such as only enlightened opinion can extirpate. One of these is the notion that the most important object of national expenditure is the power of blowing out the brains of our neighbours. According to this stupid prejudice three millions expended on developing the brains of our children represent monstrous extravagance, while ten times as much for the spirited purpose of rendering Afghans and Zulus brainless is wise and salutary economy. Compared with the conditions of the case, the "customs" of Dahomey are not more monstrous or vile. And any agency which educates opinion on this point ought to be strengthened by all the churches of the land.

THE CONGREGATIONAL AND BAPTIST UNIONS.

THESE two bodies occupy a unique place among the religious associations which have held their anniversaries during the present month. They do so, not because they are aggregations of several religious communities which hold the same faith, use substantially the same forms of worship, and adopt the same modes of Christian action. In that respect they resemble the Presbyterians and the several sections of Methodists. These last, however, vest governing powers in their Synods and Conferences, which legislate in both great matters and small affecting the interests of each separate local church. In other words, they are connexional bodies; united by either legal ties or ties of tradition, which are even stronger than those of a strictly legal kind. The Baptists and Congregationalists are Independents, by whatever other name they may be called, and while possessing the advantages which independence gives, they have to suffer from its drawbacks also.

These drawbacks appear to be increasingly felt with the changing circumstances of the times, and with the growth of the connexional bodies in numbers, and in the power which comes of perfected organisation. Hence it is not surprising to find that both the Baptist and Congregational Unions have lately set themselves to solve the difficult question—How can isolation be avoided, and joint action secured, without encountering the perils of centralisation and sacrificing the freedom of independent bodies? Thus, the former has established its Annuity and Augmentation Funds and the latter its Church Aid Society—all founded on the principle that the strong should help the weak, and that poor and thinly peopled districts should reap some benefit from the wealth and influence of the thickly populated counties. In both bodies, we are glad to observe that more is aimed at than the comfort of ministers, or improvement in the circumstances of churches, and that the necessity for evangelistic and purely missionary effort is fully acknowledged. And the addresses of the Presidents of the two Unions were characterised by an earnest desire for the removal of ignorance and irreligion; rather than for the aggrandisement, or honour, of the denominations to which they severally belong. It is declared by some Churchmen—perhaps believed by them—that every Dissenting congregation exists for its own good alone, and is selfishly regardless of the spiritual necessities of others. There never was truth in the representation, and its groundlessness becomes more evident as Nonconformity becomes more and more spiritually aggressive.

Another of the delusions cherished by some Episcopalians is that machinations against the Church Establishment mainly occupy the thoughts, and engage the energies, of, at least, the Baptists and Congregationalists. The "Political Dissenters" are supposed to be paramount, both in council and in action, and denunciations of the bishops and clergy to predominate in sermon, speech, and prayer! Should any of these caricaturists read the reports of the proceedings at the recent meetings of these two Unions, they will be struck with the almost total absence of allusions to the Establishment, and with the concentration of thought and energy on distinctly religious work. Yet we venture to assert that, with but few exceptions, all the ministers and delegates composing these two large assemblies were in hearty sympathy with the aims of the Liberation Society. There were plenty of tempting topics for criticism suggested by the present condition of the Church of England; but these were felt to be of less pressing importance than the condition of the people of England in relation to their highest interest.

There is another very noticeable fact in connection with the meetings to which we are referring, and that is the felt need for improvement in the lives and character of individual Christians, and of Christians associated in churches, if Christianity is to do its allotted work in the world. "Only a holy church," said the Rev. George Gould, in addressing the Baptist Union, "really believes in its Divine mission to the world, and only such a church is prepared for the proper use of any success which by the grace of God it can achieve," and on this statement of a principle of the highest importance the speaker based an earnest appeal to his hearers to make the power of a church felt by means of the purity and the fidelity of its members. In the same spirit, Dr. Allon entered into a searching inquiry into the causes of spiritual decline existing in Congregational churches, and urged with great firmness the necessity for insisting upon righteousness, as indispensable to the spiritual prosperity of churches and of individual men. If judgment is to begin at the house of God, confession should begin there also; and although, no doubt, a bad use will in some quarters be made of the candid acknowledgements made in connection with the discussion on this subject, an honest search for remedies for admitted evils is better than the blindness which fails to see, or the optimism which underrates, mischiefs calcu-

lated to prove fatal to the influence of Christian communities, or Christian men. So far as we are able to judge, Baptists and Independents are suffering only as the members of other communities are suffering, from the worldliness, the luxuriousness, the laxity, and the restlessness of these times; nor does it appear that the evils which they regretfully admit to exist in their midst are, in any degree, fruits of their distinctive ecclesiastical principles.

We have been struck with the strictly practical character of the proceedings at these Union meetings—at the absence of mere oratorical display, and the disposition to avoid irrelevant or trivial topics. But there was one subject which, in the case of both Unions, excited the strongest feeling, and showed that the assemblies were not so absorbed in questions of ecclesiastical organisation, or of Church life, as to be forgetful of their duty as citizens and as patriots. Each body passed an emphatic resolution condemnatory of the foreign policy of the Government, and of the unjust wars in which the country has been engaged. The unanimity displayed in connection with these resolutions would be remarkable if it had not been fully anticipated. And the fact is one which may be commended to Mr. Fawcett, who has—we cannot but think inadvertently—urged that the Government has been supported by the people as well as by Parliament. Baptists and Independents form an important part of the Nonconformist body, and we believe represent Nonconformity in regard to this matter; and though they do not pretend to be the people of England, their stern protests against the course pursued by this reckless Government is alone sufficient to disprove the truth of Mr. Fawcett's allegation.

WITH THE CONGREGATIONAL UNION.

(From our own Correspondent.)

Friday's sitting of the Union differed—as it always does—from that of Tuesday in several respects. The place was changed, and the Memorial Hall is more accessible than Christ Church, and greatly better, though not perfect, in the matter of acoustics. There was the usual falling-off in attendance, both upstairs and down; for the meetings and services attended in the interim—to say nothing of visits to picture-galleries and other pleasures—had done their work, and indisposed the members for punctual attendance, and, in some cases, for attendance at all. Unhappily, an unusual, as well as painful occurrence, cast a gloom over the earlier part of the proceedings. Mr. Cuthbertson, the chairman, the day after the sitting of Tuesday, had been summoned home by the serious illness of his wife, who had had a paralytic seizure, and it was known she was in an alarming condition. In his absence the Rev. Eustace Conder presided, and it may be imagined that the prayers which were offered took their tone from the announcement which had just been made.

The main business of the morning was the consideration of the state of the churches in regard to religion, and a related topic, "The practical effects of the prevalent unsettlement of religious belief." Dr. Allon read a paper on the first, and the Rev. A. Mackennal on the second. They were papers of uncommon excellence, and were listened to with the closest attention and the deepest interest. In some respects they were singularly alike, since they were both very frank in the recognition of existing evils; calm and careful in their statements, and definite and decisive in their practical suggestions. They differed in tone in this respect, that while Dr. Allon was incisive and somewhat hard, there were in Mr. Mackennal's paper touches of pathos and of tenderness which gave it a great charm.

I hope both papers will be published; for it is not possible adequately to describe them in a few lines, though their chief points may be mentioned. Dr. Allon lamented the decay of theology, as a probable cause of decline in religious life, and urged the necessity for a scrupulous insistence on ethical righteousness. Defectiveness in this respect was to be seen in the conduct of religious men in various departments of life—in trade, in political action, in Christian work, and in the homage paid to wealth and success. The standard of life in the churches had probably also been lowered because the standard of public morality had been lowered. For self-interest had been declared to be the supreme law of national diplomacy, and there were even members of their

churches who asserted that moral principles could not be applied to national movements—a doctrine against which Dr. Allon protested with great force, and amid the cheers of the assembly. One interesting section of the paper was devoted to a description and condemnation of "gushing sentimentality" as displayed in a certain class of hymns and services, and in which there was not necessarily any moral element. Revivals were dealt with, and the reaction which often follows them, and certain safeguards against possible dangers were suggested. The increase of wealth was referred to, as another cause of deterioration; which was seen in a want of religious robustness, in worldly-mindedness, and in a departure from some of the best traditions of our forefathers. Looking to these facts, Dr. Allon thought that recent financial reverses were not an unmixed evil, and hoped they would have the effect of recalling some back to the good old paths which they had left. Finally, the writer insisted that Christianity shown by the life would be more effective than Christian apologetics in the pulpit; which was the place for using their weapons, rather than for vindicating the use of them.

Mr. Mackennal confined his attention to the effect of prevalent unbelief on the religious activities of the churches. One result was, that it limited the work of those who were prepared to render active service, especially in connection with the ministry. Some of those who remained among them did so because they held by old traditions, and found means of satisfying their philanthropic aspirations, while their incertitude deprived them of spiritual power. There was an abatement of susceptibility to inspiration, and a faith in systems rather than in God. Discussions about the efficacy of prayer interfered with prayer, and there was an absence of a confiding spirit. It was a peculiarity of these times that there prevailed great intellectual restlessness, which disturbed much that was thought to be fixed. The advice sometimes given to doubters that they should busy themselves in Christian work, and then doubt would disappear, might be good where there was no real perplexity, but it was worse than useless when the mind was really disturbed. It might be accepted as indisputable that disloyalty to the intellect would not promote religion. The old apologetics had failed only because they were unfitted to the times, but a Christian theology worthy of the times would no doubt appear. Meanwhile, we should show that we believe, and say *why*. We need not be controversial theologians, but we can give reasons for the hope that is in us, and those reasons may kindle hope in the minds of others.

It was unfortunate that the speaking which immediately followed was not worthy of the papers, or of their subjects. Dr. Campbell, of Bradford, did little more than express the pleasure and the pride with which he had listened to the productions of his juniors; and then the next four speakers indulged in desultory, or in very disputable talk. Among these was the Rev. J. Mountain, who has lately distinguished himself, not only by some special mission work, but by publishing wild statements about the state of the Congregational Churches—statements which Church of England journals have caught up with avidity. He showed a disposition to repeat them in his speech, but was met with decisive cries of "No! No!" which checked the current of his gloomy utterances. Then someone who had had experience of the mission work of Mr. Mountain, and of "the school" to which he belonged, wished to describe its objectionable peculiarities, and was called to order for being unduly personal, and for a few minutes there was an unpleasant diversion from the real subject of debate. Some wiser speakers who followed raised the tone of the discussion. Dr. Waddington urged that there was no good in grumbling; they must do the work they had to do, whatever it was. The Rev. R. Bruce thought the denomination had not been much affected by the revival movement, and was not afraid of the reaction. The Rev. G. Reaney said that there were some special missions which were quite free from sensationalism. Dr. Mellor said that there was too much preaching about Christ, which was not preaching Christ, and cautioned ministers against dealing with ghosts if they were not able to lay them. They should be earnest and really Christian, and then like would beget like. After the Rev. S. Hebditch had added a few sober words, it was stated that the time which could be given to the subject had expired, and the next item in the programme was proceeded to.

That was the report of the Lords Committee on Intemperance, which was commended to the consideration of the constituents of the Union. The

resolution urged efforts to further well-devised measures for diminishing intemperance—some of which were enumerated. This was moved by the Rev. J. G. Rogers in an energetic speech, in which he advocated the closing of public-houses on Sundays; objected to the present licensing system, and insisted on the importance of providing harmless recreation for the working classes. There was no further speaking on the subject; save that a member of the Union, who had resided in Victoria, deposed to the good effect of Sunday closing in the colony; where Monday was the slackest day in the police courts. In justice to the publicans there, he said that they had vigorously opposed an attempt to repeal the law.

There were two other resolutions left over from Tuesday, but it was thought best to postpone them until the autumnal meeting. They related to the Colonial Missionary and Irish Evangelical Societies, and to the appointment of a "confidential committee" in each county to facilitate the removal and resettlement of ministers. By half-past one o'clock the sitting came to what seemed a rather abrupt close; but the waning numbers indicated the unwisdom of prolonging them.

The final meeting took the form of a communion service, held at Union Chapel, Islington, in the evening. How bright, cheerful, and compact that edifice looked, after the dreariness and wide space of Christ Church! And the service—which was presided over by Mr. Dale, and was largely attended—was, I believe, greatly enjoyed by those who attended it, and was felt to be a fitting and happy ending to a series of successful and pleasant meetings.

SCOTTISH CHURCH NOTES.

(From our own Correspondent.)

Our May Meetings have been going on in great force. The Synod of the United Presbyterian Church has again met in the Free Church Assembly Hall, and more than usual interest has been felt in its proceedings. This has been owing chiefly to the vagaries of the Rev. Mr. Macrae, who has been trying for some years past to get his Church to prosecute him as a heretic, and who now seems to be in a fair way to get his heart's wishes carried into effect.

The Synod has been trying to make the Confession of Faith more acceptable to its advanced men by putting the best face possible upon such passages as sound harsh in the ears of modern theologians. It says that in doing so it has not altered the Standard one whit. It believes now precisely what the fathers believed, and all that it has aimed at is to relieve the Confession of such charges as are brought against it by those who insist that it teaches what at bottom it does not teach at all. The advanced men themselves, however, affirm that a good deal more has been done than that. They claim that the United Presbyterian Church has taken a distinct step forward, and, encouraged by what they consider their success so far, they are eager to induce the Church to keep on moving. Among those who think that a radical change of position has taken place is Mr. Macrae. He has been insisting that the Confession teaches the damnation of infants, and he evidently takes to himself the chief credit of getting a declaration carried in which that doctrine is disowned. But another thing that sticks in his throat is the Calvinistic doctrine of hell: it almost looks as if he came up to Edinburgh with the hope that by the might of his own single right arm he would achieve the overthrow of the doctrine of eternal punishment. That he has failed of his purpose I need not say. In his fight he has literally had no backers, and before the week ended he was given into custody, and the first step was taken towards another great Scotch heresy trial.

I am inclined to think that this is a result which Mr. Macrae did not quite anticipate. He has just been called to succeed the well-known Mr. Gillfillan, of Dundee, who was always himself on the verge of being called judicially to account; and I rather suspect that it was one of Mr. Macrae's dreams to follow in the footsteps of that greater man. Perhaps he thought of himself as standing in Mr. Gillfillan's pulpit, and Sunday after Sunday startling the lieges by a succession of extreme utterances—the Church the while standing aghast but, afraid to meddle with so reckless a warrior. As it is, his settlement in Dundee has been arrested. He will, in all probability, be suspended from the ministry—and if he has the courage and patience to face a trial the country will be made fully aware of what manner of man he really is. Certainly his examination so far by a committee does not impress one much either with his acuteness or his knowledge. Mr.

Macrae is undoubtedly a smart man, having been in training as a newspaper man—he was at one time on the staff of the *Glasgow Herald*—but he is assuredly neither a philosopher nor a theologian.

The Heresiarch of the Free Church—Professor Robertson Smith—has just arrived from Egypt. The School Board of Aberdeen is anxiously waiting for him, because parties there are so evenly balanced that they cannot agree upon a chairman, and Mr. Smith's vote is needed to bring the deadlock to an end. I mentioned to you that he was returned at the head of the poll. I have learned since that this was the result, not of a Free Church vote, but of a vote which was largely hostile to the Free Church. The convener of his committee was an Established Churchman, who gave his support to an ecclesiastico-political opponent for reasons which may be imagined.

The trial of the professor is looked forward to in the Free Church with very great anxiety. On the one hand the younger men are afraid that if he is condemned their liberties will be unduly affected. On the other hand it is argued that Professor Smith must take the consequence if, through his own rashness, his church is driven to take up a position which it would not voluntarily have chosen. I suppose almost all would prefer not to say anything at all at present upon certain critical questions. They would much rather not say judicially that Mr. Smith's teaching is intolerable. But if the professor insists on their deliberately affirming that it is positively innocent, they cannot help themselves; for, as at present advised, they do not believe his opinions to be innocent. It is Mr. Smith alone that has got his church into this fix; for it was himself that insisted on a judicial process. We shall soon see what happens, for the Assemblies meet this week.

Of course there has been a falling off in the incomes of the churches. But the deficiency is not so great as might have been expected. We have passed through a terrible winter—a winter which has tried the Voluntary system as it is not likely to be soon tried again. The ordeal has been well passed. If in such a season the burden has been carried without oppression, we may confidently hope that all will go right in better times. Certainly there is no cause for discouragement.

During the sitting of the United Presbyterian Synod, the subject of disestablishment received an unusual amount of attention. It is evident that the United Presbyterians are taking the matter up with an earnestness which will ensure their prosecuting the agitation now until it is successful. The impudent attempts—for they can be called nothing else—which the Establishment and the Tories have recently been making to "dish" the Nonconformists of Scotland in their own interest have thoroughly roused the indignation of those concerned. All considerations of delicacy have been thrown aside, and when such men as Cairns and Calderwood speak so frankly of their determination to put an end if possible to the present state of affairs, we may fairly assume that the last stage is approaching. The deliverance of Mr. Adam was neither accepted nor spoken of with any respectfulness.

I am amazed to see that the Scottish correspondent of the *Times* talks as if the United Presbyterian Church had this year made less of disestablishment than formerly. The sooner the *Times* gets a more reliable representative the better. This is not the first time that wrong impressions have been conveyed from the same quarter. The notorious truth is, as I have said, that the spirit of this community has been aroused in a way that has not been witnessed during the present generation. You have yourself furnished proofs of that in the reports published of the Synod's proceedings. But apart from these, I know well the state of feeling in the denomination, and I can assure you that nothing could be further from the fact than that the United Presbyterians are more disposed than formerly to speak of disestablishment as of secondary importance.

The Astronomer Royal states that Professor Peters, of Clinton, New York, announces the discovery by himself of a minor planet of the tenth magnitude in R.A. 12 hr. 16 min., dec. 6 deg. 46 min. north, with a slow motion south.

Messrs. C. Kegan Paul and Co. announce for immediate publication the only poem by Mr. Alfred Tennyson, entitled "The Lover's Tale," which has not hitherto been included among his works. Two only of the three parts have, says the *Athenaeum*, been privately circulated, but the third is quite unknown. Seeing, however, that these first two parts have of late years been reprinted without his sanction, the author has determined to suffer the whole poem at last to come to light, accompanied with the reprint of the sequel—a work of his mature life—"The Golden Supper."

Literature.

"GASPARD DE COLIGNY."

This is the first volume of a new series of historical studies to be called "The New Plutarch." It is to be edited by Mr. Walter Besant and the Rev. W. J. Brodribb—names which are sufficient guarantee for its being carried out with literary care and skill. The undertaking is almost as ambitious as the name taken for the series is daring. In several instances of late there has been indication of a tendency to revive old titles, or at any rate to impart to modern books some association with the masterpieces of antiquity. Mr. Mallock wrote "The New Republic," which inevitably recalled Plato, and now we have this "New Plutarch." The idea is excellent; for even of the great epoch-makers in history—the leaders of their own time—how difficult it is to get a clear impression from the great tomes in which their doings are chronicled! And sometimes history suffers sadly at the hand of romance. To what an extent is the Kaliph Haroun Al Raschid a mere name, a fiction of the mind, a hero of the poem or story-book! seeing that he was ambitious and, in some respects, cruel and cowardly. Professor Palmer will present him, no doubt, in his true colours, faithfully, clearly, and well. Charlemagne, Harold Fair-hair, Hannibal, Gustavus Adolphus, and many others, will also appear at an early date, and the subjects have been committed in every case to competent hands. Mr. James Rice will deal with "Whittington, Lord Mayor of London," and Janet Tuckey will treat of "Joan of Arc."

Gaspard de Coligny, of whom Mr. Besant has in this first volume given us a most compact and masterly sketch—is not he too in great degree a name? He passes before the minds of most readers merely as a French Huguenot, who fell under the assassins of St. Bartholomew; and Macaulay's famous line in "Ivry" might be taken fully to reflect this knowledge:—

And good Coligny's hoary hair all dabbled with his blood.

Whereas he was not only a great soldier but a great statesman, a true patriot, the man who first of all endeavoured on true principles to found colonies for France, who reformed the infantry, and who would still have had a large place in French history even although he had not become a Huguenot and a Protestant leader. If only the Protestant doctrines had laid such claim upon a few more such men of the higher class, then the destinies of the Reformation in France would have been very different. And this we say, notwithstanding the theory that has been set forth that Protestantism is essentially the Teutonic form of Christianity, and has laid, and can lay, no permanent hold upon a Celtic people—the population of the Highlands of Scotland somehow standing as a stumbling-block.

We cannot afford the space to outline the facts of Coligny's life in detail. The reader who is interested must go for them to Mr. Besant's pages, where they are summarised as thoroughly as could possibly be the case, if they were to be touched at all and any justice done to them. For it was a life of stir and action. Coligny was in the forefront of most of the leading movements of France during his long life. A scion of one of the oldest and most honoured noble houses of France, Coligny, who was born in 1517, was privileged in having for a mother a woman of great elevation and refinement of mind. From the first she was friendly to the Reformers, as perceiving in their teaching the best guarantee for the purity of domestic and social life and for freedom and national progress. Coligny, though owing to many influences, he did not set out in life as a declared Huguenot, was deeply influenced by the opinions and feelings of his mother and the circles she most cultivated; and in the account of his conversion, in his fortieth year, this must be recognised—as Mr. Besant fully recognises it. His mother had actually died refusing to see a priest. But prior to this Coligny seemed to have felt, with Erasmus, that the Church could best be reformed from within, and he had been fully in favour of compromise; a period of misfortune and captivity, however, gave him time to think more deeply, and perhaps also did much to deepen his character and insight. At any rate it providentially prepared the way for his conversion and for most signal events.

Coligny being on terms of the utmost familiarity with the members of the royal house and those of the highest name and weight in France, the position he took at the head of the

Huguenots was as honourable, as his services to the cause were great. For, as Mr. Besant well points out, he lost everything—friends, fame, influence, favour, and gained nothing in their stead. Of few of the great men of any time were the motives purer, the self-sacrifice more evident and less affected; and, as is here shown, the efforts made by enemies and Jesuits to blacken his fair fame were wholly without foundation. Not that Coligny was without faults, and these too are honestly pointed out. We must make room for one or two extracts to justify so far what we have said. First of his youth:—

For companions he had the Dauphin and the younger men who naturally gathered round the heir. It is hard to realise that Coligny, the man in whom personal gravity is the one characteristic most strongly insisted on by his biographers, was as a young man frolicsome and light-hearted, that there was once a time when he cared nothing for religious controversy, and played with his fellows his part in freak and folly. Yet nothing is more natural, nothing more certain to have happened to a lad of sound and healthy disposition thus thrown into such a society at such an age. For him whose life was to be one long series of disappointments, this time of mirth and gaiety seems like a single hour of sunshine in a day of untimely eel and wind. One need not inquire too closely into the extravagances of the young lord; no doubt they were such as to cause disquietude to his severe and pious mother; certainly they were not such as to call for apology from a biographer, because in after years, when the hatred of the priests to the admiral was like unto the hatred of Guelph to Ghibelline, no scandal of youth could ever be raked up against him such as was raked up against De Bèze—no single story to his discredit could ever be invented by his foes or whispered among his friends, because none would have been believed.

Our next shall be a passage on Coligny's religious beliefs:—

The religious creed which satisfied the soul of Coligny, and has ever since been professed by French Protestants, is a form of Presbyterianism. He held, with all the wisest and most of the best men of his and later times, that the Christian priesthood is of human, not Divine ordinance; that its pretensions to supernatural power are based on no foundations in the Bible, his only authority; that every man must work his own way by the grace of God to the kingdom of heaven; that the ecclesiastical structure which had grown up little by little in the fifteen hundred years of Christian history ought to be swept clean away, with Pope, cardinals, bishops, priests, monks, nuns, and masses. He would not be satisfied with such a compromise as the English accepted; he would have a reform more radical, a creed more logical. The ministers and pastors of the reformed flock were, according to the admiral's ideas, purely teachers. Their sermons occupied the place of books to people who could not read, or who had but one book, the Bible. It was their special work to teach how to read and interpret the Bible, to keep their hearers, mostly ignorant men, in the way of good doctrine, as they understood it, and to guard them from falling into those excesses which occurred in England and in Germany, but never in sober France.

This is a book which it is pre-eminently good to read. Mr. Besant, while it is evident that there are points in the Huguenot creed with which he does not entirely sympathise, is yet able to sympathise fully with the noble types of character which it was efficient to form, and he presents faithfully, and sometimes with real eloquence, the influences which were at work in the man and in the time with which he deals. If the rest of the series reach the same measure of excellence as this volume, they can hardly fail to be a success, for they will supply a real want.

THE MONTHLY REVIEWS.

The *Contemporary Review* contains the first of a series of papers on "The Social Philosophy and Religion of Comte," by Professor Edward Caird. In spite of the contempt with which Comte is often treated as a man of science, and of the ridicule which is poured upon the Positive school as a religious institution, there can, we think, be little doubt that the social and religious schemes of Comte deserve examination. We are glad that such an examination is undertaken by so eminent a writer as Professor Caird, who in the present number gives a sketch of Comte's philosophy, criticism being reserved for future papers. Mr. Freeman has written his "Last Words on Mr. Froude," for which we may all feel very thankful. We have read them, and must admit that they convict Mr. Froude of inaccuracy in quotation and in description. But the feeling we expressed last month is still in our minds. There is a tone in Mr. Freeman's manner and style of controversy which repels us, and we are glad to have done with the subject. The papers on "Ancient Egypt," by R. Stuart Poole, are finished. The writer concludes by a reference to the studies of the clergy, with special application to Dr. Littledale's article of last month. He contends for a more thorough knowledge of Hebrew and the Syriac of New Testament times. Mr. Sutherland Orr contributes a very able criticism and exposition of Mr. Browning's last volume of poetry. It needed justification as well as exposition. Canon Westcott has undertaken in two papers to trace the connection between

Origen and the beginnings of Christian philosophy.

In the *Fortnightly Review* the editor has written an able and sensible criticism of the action of the French Liberal party towards education and the Church. No one who knows Mr. Morley's writings will suspect him of leaning towards ecclesiastics. But as a thorough and consistent Radical politician he knows that no reform can be permanent which is the result merely of power, and which does not carry the reason of the nation with it. The whole article deserves the study of earnest Liberals amongst ourselves who are for staking everything upon isolated changes, such as the reform of licensing laws, or national education, secular and free. The paper concludes with the following words:—

We may understand the desire of a French Liberal to be avenged on the party which for so many years has kept his country in an inextricable network of fiery perils. But this is a mere infirmity of the flesh. Hatred is not in the catalogue of a statesman's virtues. Party revenge is no fit passion for a man who loves his country. Let the Clericals steal our maxims, but never let them tempt us into borrowing their methods. Mr. Frederick Pollock gives us what is intended to be part of the introduction to a forthcoming collection of Professor Clifford's "Essays." It is a highly eulogistic sketch of the short life of that very able man, and is very interesting. But it strikes us as having too much of the colour and warmth of the writer's feelings for a permanent record. Mr. Clifford seems to have been a loveable as well as an able man. He attached a few friends very closely to him. Two features in his character made him a remarkable man—one was his extraordinary mathematical ability, the other was his strong reaction from early Christian beliefs. As a mathematician he was distinguished not by his acquired stores of knowledge, but a creative originality, and by his immediate perception of the most difficult and abstract mathematical truths. He had mastered, which very few men can do, the more advanced scientific speculations on space relations of German writers, but he did not merely retail them to his students; they were to him suggestions—materials for further thought. He had a genius for mechanical combination. Mr. Pollock says "to Clifford every riddle was a challenge, and every chance of new power a Divine opportunity to be seized." We can well believe it, and so can anyone who has read his discourse on "Atoms," and other papers published in this *Review*. Of his religious opinions, but little is said in this paper. He went to Cambridge a High Churchman:—

But there was an intellectual and speculative activity about his belief which made it impossible that it should remain permanently at that stage. For a while he experimented in schemes for the juxtaposition of science and dogmas. . . . When or how Clifford first came to a clear perception that this position of quasi-scientific Catholicism was untenable I do not exactly know; but I know that the discovery cost him an intellectual and moral struggle, of which traces may be found here and there in his essays.

This is nearly all that we are told, but there is a sentence or two in another connection which seems to forecast the direction his mind would have taken on moral and religious subjects had he lived:—

It was nothing less than a theory of the intellectual growth of mankind; and the position was that, as the physical senses have been gradually developed out of confused and uncertain impressions, so a set of intellectual senses or insights are still in course of development the operation of which may ultimately be expected to be as certain and immediate as our ordinary sense perceptions.

This, we are told, is taken from a M.S. written in his Cambridge days. It may have been with Clifford quite original; it seems a legitimate inference from the doctrine of evolution; but it makes us wish to know more of the mind that shaped it.

The *Nineteenth Century* contains a political article by Montague Cookson, Q.C.; a financial article by Professor Fawcett on the proposed loans to India; a commercial article on the depression of trade, by Mr. Brassey; one on East Roumelia, by Viscountess Strangford; and several others of more general interest. Of these, that on Victor Hugo, by F. W. H. Myers, is the first of a series which is just, but very properly severe, on the poet's intense egoism. "The Midway Inn" is the title given by Mr. James Payn to a paper on modern melancholy. "There is now no fun in the world," we are told. "Wit we have, and an abundance of grim humour, which evokes anything but mirth." This supposed feature of the present day is treated with a very "grim humour," and in a very unsuitable manner. The subjects referred to in this essay are, amongst others, men's religious beliefs, their views of this life, of death, and a future world. They are made objects of railery, of a foolish funniness, that can be good neither for writer nor reader. If these subjects must be discussed in our popular magazines, let it be in such a way that they are not degraded. Mr. W. R. Greg reassumes his character of Cassandra, and very

* Gaspard de Coligny (Marquis de Chatillon), Admiral of France; Colonel of French Infantry; Governor of Picardy, Ile de France, Paris, and Havre. By WALTER BESANT, M.A. (Marcus Ward and Co.)

pardonably reminds us of his predictions of five years ago, and of their at least partial fulfilment. He returns to the action of the artisan classes in their trade disputes, and their demands upon their employers. He considers that "the amount of their funds thus wasted, in strike pay, must be reckoned by hundreds of thousands of pounds—taken in the whole, perhaps by millions." He also reckons as a further loss, resulting from strikes and trade disputes, our declining exports and industrial production. A very large amount of useful information is collected in these pages, and it would be a great satisfaction to know that they were read by the working men as well as by their employers. The article is called "Rocks Ahead and Harbours of Refuge," and contains the promise and the means of our escape from our financial and social evils. We have not space to do more than call our readers' attention to Mr. Gladstone's very able paper on "Probability as the Guide of Conduct," but they will do well to read it.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

The assembly met again on Friday, the 16th inst., at the Memorial Hall. After a devotional service, the Rev. A. Hannay announced, with extreme regret, the absence of the chairman of the Union, the Rev. W. Cuthbertson, who had been called home on account of the serious illness of his wife; and he (the speaker) now proposed that the chair should be taken by the Rev. Eustace Conder, M.A., which was unanimously agreed to.

The CHAIRMAN (the Rev. E. Conder) observed that it was very seldom one had to occupy the chair under such afflicting and sorrowful circumstances, but being reminded that whatever service he could render to his brethren he ought to do, and at once he had accepted the position as a matter of duty.

Subsequently a resolution of condolence with Mr. Cuthbertson was moved by the Rev. A. Hannay, seconded by Dr. Kennedy, and carried unanimously.

THE JOHN ROBINSON MEMORIAL.

The Rev. A. HANNAY announced that he had received a letter from Dr. H. M. Dexter, of Boston, referring to a project to erect in Leyden a monument to John Robinson, undertaken by the Congregational Council of the United States, and urging the co-operation of the Union. There had been some correspondence with the authorities in Holland, and the way seemed clear for the erection of a monument in the city of Leyden. It would, probably, be felt desirable that this monument should be the joint production of the reverence and liberality of Congregationalists both in the United States and Great Britain. He suggested that the matter should be referred to the committee to take the question into consideration, with power to act.

The proposition having been seconded, was agreed to unanimously.

THE STATE OF THE CHURCHES.

The Rev. Dr. ALLEN then read a paper "On the State of the Churches with regard to Religion." The value of our judgment upon this question depended first on the truth and completeness of our conception of the religious life, and secondly on our opportunities for observation and power of discernment. By the spiritual life of a man, he understood the godliness of his entire nature and conduct, and if he found any department of his nature and life not controlled by spiritual principles and sympathies, he should conclude that his spiritual life was partial and defective. The same principle might be applied to the religious life of a church. Any defect led to the inquiry how far there was a decay of theology, and how far that had affected the strength and sanctity of the religious life of the Church. No man with spiritual life would exclude intellectual thought, and his apprehensions of truths concerning God; absolute reverence for truth; and true ideas of God and Christ. Indifference and disregard were alike impossible. True ideas were the mould of all religious character, the guide of all religious conduct. Few things were more incongruous than a man praying fervently and working ardently, and making it a foolish boast that he did not trouble about theology. Truth was a religious obligation for its own sake; it was not to be appraised on utilitarian principles. It might be that in the churches a maudlin spiritual sentimentality had taken the place of careful instruction in doctrine. In the reaction from an exaggerated test of creeds they may have permitted an immoral and pernicious disparagement of the truths they embodied. When theology decayed, religious life would suffer. In the life of a man the divorce of piety and morality were fatal to religiousness. And yet truthful, just, and pure men were often destitute of emotional sensibility towards God; and on the other hand, men of lax moral fibre had often fervid affections towards God. Spiritual life was disabled by defective moral sensibility; and he would emphasise this, as it might have more to do with the present condition of spiritual life in the Church than was suspected. In every department of life there were indications of the defective ethical sense of religious men. If the spiritual life of our English churches was deteriorated, might it not be because the standard

of national righteousness—commercial, political, and ecclesiastical—was lowered? For the first time in his life he had heard members of their church maintain that moral principle could not be applied to national policy, and that in the interest of great national advantages it might be set aside. He protested against such a doctrine in the name of Him who had said "righteousness exalteth a nation." Again and again the churches had had to protest against the unrighteousness of the nation and its rulers, and had done something to withstand the flood of national iniquity. Spiritual fervours as inspiring forces were important, but as a test of religious life were inadequate; and how difficult to test their quality! Sensuous elements might enter into it and adulterate it; might divert and emasculate moral feeling. Four or five years ago a special intensity of religious feeling was recognised in almost all churches at home and abroad. Mr. Moody's more recent fervid appeals found a ready response, but such movements were commonly followed by periods of deadness; and some thought that the present supineness was owing to a reaction of that kind. Such a reaction, however, need not be regarded as a necessity. If reaction took place, might not something wrong in the character of the excitement be suspected? If revival was the natural, gradual, and moral growth of the spiritual life it would abide. Such reactionary results could only be prevented by taking especial care as to the right kind of stimulants administered. The first appeal of religion was necessarily to the emotional nature; but to be safe the conscience, the moral sense, rather than the passions, should be the primary object of the appeal. No excess of holy feeling, of purity, righteousness, truthfulness, unselfishness, could tend to reaction. There was room, however, just now for the question whether we were suffering from a reaction of an excess of religious sentiment and passion over religious holiness. Upon the spiritual life that was in them the churches must depend for their very existence. Pecuniary endowments might perpetuate churches independently of spiritual life; but they were miserable substitutes for those things which created and matured spiritual life. In the present age of ecclesiasticism and ritual, they could not too emphatically affirm that their churches existed solely for the spiritual life, that they nurtured and were to be estimated only by its measure. The concluding part of the paper was devoted to the consideration of some of the causes that might have led to the decay of spiritual life in the churches, viz.:—the unprecedented development of material wealth, leading to worldly-mindedness; the undue worship of success, and the homage paid to it, whether in commercial or political life, or in the pulpit, without inquiring into the means and the character of such success; and the want of greater spirituality, directness, and cogency in preaching, as well as better methods of preaching. On the last point Dr. Allen suggested their preaching might be unduly polemical, and too apologetic for Christ, instead of relying on the self-evidencing power of the truth they preached. Was not the pulpit more a place for using their weapons than for vindicating them? Christ's example should be followed. He never argued and never vindicated the truth He spoke. He simply presented it. Pastoral teaching should compass the whole system of Christian truth. They were apt to deal too largely in remote and subordinate themes, and to fail in the adequate and varied presentation of great cardinal truths, and in the direct individual application of truth, contenting themselves with too general an application.

PRACTICAL EFFECTS OF RELIGIOUS UNSETTLEMENT.

The Rev. A. MACKENNA, B.A., read a paper entitled "Some of the practical effects of the prevalent unsettlement of religious belief." The speaker said that he should confine himself to the effect of the prevalent unsettlement on the activities of the churches. These were affected by the sceptical habit of the times by limiting the number of those on whom they could rely for Christian service. They looked round their congregations, and saw some from whom they should expect a confession of Christian faith, and to whom they should gladly assign some Christian service; but they were found holding aloof. Young men, apparently fitted for the ministry, either refused invitations to prepare for it, or dropped out at some point of their preparation. And in the case of Sunday-schools and other departments of Church activity, those whom they wanted would not offer themselves, or soon began to display a repugnance to their work, ending in withdrawal from it. They also came upon families, apparently Christian, where direct Christian teaching was wanting, and homes with everything except the confession that Christian faith was the charm and energy of all. It was impossible to determine how much of this was due to sincere scepticism, and how much to indolence, timidity, and unholiness putting forth scepticism as an excuse for indecision. That the heaven of religious incertitude was working in this way few would question. Next, there were those within the churches, and engaged in Christian service, whose teaching and influence were profoundly affected by the unsettlement of their religious belief. The question often occurred to them, Were they in their right place among Christian believers, and honest in working with men whose minds were firmly possessed of the veracity of the Gospel? But cut them off from the churches and they had nowhere else to go. They were in doubt concerning the creed of Christendom, but with the prac-

tical endeavour of Christians to relieve the various woes of men they were in the fullest sympathy. Such men have often somewhat to contribute to the Christian cause; human sympathies, generous impulses, a wisdom drawn from a large experience of life, moral fervour, devoted labour, practical skill; but they were destitute of direct spiritual power. Their religious influence is disturbing rather than reassuring; their hesitancy breeds strange fears in anxious souls. The prevailing unsettlement affects our Christian activities more intimately by abating the susceptibility of the churches to inspiration. The churches were not without the presence of Christ, and the inspiration of His Spirit; but the consciousness of their inspiration was feeble and fitful, if not wholly wanting, when they were called to deal with the formulas of modern rationalistic thinking. That systems of thought should conflict with and modify each other they would expect; but if their system were their God, they could not without a pang as of impiety contemplate the possibility of ever seeing it changed. Then there was so much that was truly venerable and pathetic in the thoughts that came from some of the schools of unbelief. The conception of order, continuity, the evolution of complex forms out of simple elements, were "reverend, and solemn, and awful." The "cosmic emotion" and the emotion of humanity were not to be sneered at, but were only to be rejected when they were presented as substitutes for "the spirit of adoption whereby we cry Abba, Father." They did not make the sense of dependence an absurdity, and prayer impossible; intellectually and spiritually their way to God was still open, and God's way to them. But if they lived supremely under the influence of them their sense of dependence would be weakened, and the habit of prayer lost. The temper of the times influenced the temper of the churches. They could hardly discuss the propriety and benefit of prayer without losing somewhat of the freshness and spontaneity of the praying spirit. God's Spirit was withheld from many of our churches. If they believed in the personality of God at all, they must affirm that all the essentials of personality were in the highest measure His; and there is no more conspicuous mark of personality than sensitiveness to impressions from other persons. Christ could do no mighty work before the men of His own city because of their unbelief. The Father also closes His heart against the critical, and opens His Spirit to the trusting. In our service to Him all sorts of capacities and fitnesses are laid under tribute; for inspiration one thing is needful, and only one, a spirit confiding in Him, absolutely and without reserve. The peculiarity of our time is that the inevitable struggle through which men have to pass before heart and mind and soul and will alike acknowledge the authority of the Gospel is aggravated by the general intellectual restlessness, the disturbance of intellectual conceptions and canons of historic criticism which had hitherto been regarded as fixed. The maxim we used to hear, that Christianity has the balance of probabilities in its favour, will be not so much scornfully repudiated as sadly put aside by those whose dread is that even the charm and pathos of the Gospel may unduly sway their judgment. Nor must we be surprised if a man requires far more evidence for the veracity of the Gospel narrative than for the authenticity of Pliny's letters or Cicero's orations. The old *Apologetica* has failed because it is inappropriate to the spirit of the times. We are passing through an intellectual movement, as stupendous as that of the Renaissance, but nobler and more faithful, because the moral character of our leaders of thought is elevated, and because the organ of the modern movement is the study of the works of God. That a Christian theology will appear he had no doubt—a theology which will be its own *Apologetica*. Meanwhile, they could show they were believers, and say why. The reasons which kept them Christians only required to be stated to confirm the faith and quiet the alarm of many. And they should give a generous interpretation to the words "to every man that asketh." The startling negativism of some of the latest scientific utterances has produced a recoil, and among professed sceptics there are not a few whose dearest hope is that Christians may prove their case. Among those holding off, and some their keenest critics, are many the light of whose life would be utterly extinguished if professing Christians are not willing or able to maintain their faith.

THE DISCUSSION ON THE PAPERS.

The CHAIRMAN said the subject would be now open for discussion, and that no subject could be more worthy of their emotional, devout, earnest, and patient attention and frank discussion. He hoped it would be taken up in a manner worthy of the most admirable paper that had been read.

The Rev. Dr. CAMPBELL (of Bradford) expressed his great thankfulness to God, as well as a feeling of what was commonly called pride, that they had among them men who, in so short a compass, could produce all the concentrated and profound thought and piety which had been presented to them that morning. The authors had told them the true method of meeting all the scientific difficulties current at the present time; but it was impossible for any man to meet articulately the manifold arguments which science was producing every day; because while they might be preparing their apology in answer, the whole account would probably be shifted by the advance of science in the meantime arousing fresh difficulties and awakening new perplexities.

Mr. BOWICK (Bedford) said the practical result

of the papers appeared to him to be that Christian truthfulness was pretty much, as it always had been, a test of Christian discipleship. But he ventured to think that the view taken by the pulpit was a shade too gloomy; and, if he might be permitted to state the view taken in the pew, he might illustrate his argument by relating what a naval surgeon had said to him, whose conviction was that the Nonconformists as a body scarcely at times enlarged their views and methods sufficiently to meet the times, and that they were a shade narrower than those who represented the National Church. He ventured to ask whether their theology might not be strengthened by some widening of their methods, making some difference from the stereotyped methods which were good in the days of their fathers, and were good still, but were not the only and sole good. Dr. Allon had complained that their prayer-meetings were less hearty and less attended than in the past, but this age of meetings might possibly account for it. He suggested that there were one or two methods of Christian work not sufficiently encouraged; one being that which was adopted by Mr. Spurgeon—employment of men to carry pure literature to the homes of the people. Why should not Congregationalists do the same? Were they not a little too narrow and contracted in their views? They all desired to enlarge the scope of their Christian work, and the work of their churches ought to command their best energies.

The Rev. J. MOUNTAIN said, after the excellent papers which had been read, he felt that he must say a few words. No subject appeared to him of so much importance just now as the spiritual condition of the Congregational churches, and he yielded to no one in his attachment and loyalty to the principles represented that day. He thanked God for the noble history which the denomination could produce, but he was grieved when he looked at Congregationalism in England as a whole, and it filled him with alarm as well as gratitude. He did not use a stronger term than alarm, because there was no disease which affected the denomination at this time, whether it be rationalism or scepticism, or the strifes and divisions—alas! too common among them—that could not be removed by a spirit of enthusiasm, earnestness, courage, and prayer. With regard to doubters, he believed the best that could be done was to preach Jesus Christ and Him crucified. (Hear, hear.) He did not say they were to exclude apologetic weapons, although it had been said by one of the apostles, "I have determined to know nothing among you except Jesus and Him crucified." He looked upon Dr. Allon's paper as extremely important, and he hoped that it might be printed and circulated in a cheap form throughout the length and breadth of their churches. The paper, he believed, was full of wisdom and experience, and of great value, and its circulation would be a blessing to the churches. He feared that a great number of their ministers were underpaid, and that a great number were also in an unsettled condition with regard to their churches, and were able to do but small work because of the strife among the people. Was that a fact? (Cries of "No.") If it were a fact, it was exceedingly unwise to ignore it for a moment; but they ought to face it, and he affirmed that it was a fact. (Cries of "No, no.") The proper action was to face it and remedy it. Was it a fact also that conversions were comparatively few, fewer than they were in the time of John Angell James and James Parsons? Let them not suppose that he wished to send a wail among the assembly, for he looked at the future of Congregationalism with great hope. They must remember that, like a commercial man who found his balance against him, it was no use to fancy he had found the remedy by shutting up the book. He believed they had a secretary at the head of the assembly who had the interests of the denomination thoroughly at heart, and he believed also that the ramifications of the Church Aid Society might be brought to bear with great power. What they wanted was to get at the Master's feet, and to get the Master's power into themselves and into their churches, for it would be only as they were filled by God's Holy Spirit that they would be able to go forth and do their Master's work and bring people in homage to His feet. He ventured to say that there never was a time when a week of special prayer was more needed throughout the churches. The statistics which Mr. Mearns had published had opened their eyes, showing them that, notwithstanding their wealth, and their glorious history, and notwithstanding the enthusiasm to which an assembly like this could be swayed on questions concerning philanthropy and religion, yet somehow or other they had not done their duty in regard to aggressive spiritual warfare which they ought to have done. He blamed nobody, but he took blame to himself, and in God's name he would say let them all go forth to do spiritual work and save the souls of men. This great world of London seemed to him almost heathen; its literature, its commerce, its wealth, its amusements seemed to him to be going to the devil as fast as they could. (Loud cries of "No, no.") He did not mean the whole of the literature of course; they must not suppose that; and they must pardon him if he made a mistake, speaking at a meeting like that. He would only further say, Let them go forth, in the name of the Lord, seeking to save the souls of their fellow men; and then he believed there would be a history before the Congregational Churches of England compared to which their past history had been insignificant.

The Rev. HENRY TARRANT (Bath) said whatever differences of opinion there were among them, all were agreed, he believed, on two things. First, that they had had two noble and suggestive papers; and, secondly, whatever was the condition of the spiritual life of their churches, it was not what it might be, and it was not what they prayed God it might be. One point in Mr. Mackennal's paper he took exception to, for that gentleman had said the way to cure doubt was not to set a young man at work. He, however, had learned that "if any man will do His will, he shall know of the doctrine." He could speak from experience that scepticism had been driven away by mission work. When in special work God's Spirit was manifested, leading human hearts to the Saviour's feet, was it possible to doubt the efficacy of the atonement and the power of prayer? He had seen special work lead men to consecrate their lives to evangelistic labour, who were before comparatively useless members of the Church of Christ. Therefore if they wanted to dissipate doubts in the minds of their brethren, and evoke the energies of their churches, let the members earnestly and solemnly engage in some special efforts to reach outsiders and bring in the ungodly, and then they would see the necessity of prayer and the power of truth in their own experience, and that would dissipate any doubts which had hitherto existed. The late Mr. Binney once said to the speaker, "Oh, that we could get one morning in our May week for brotherly conversation and prayer—one morning when we could pour out our hearts to each other, and tell of our difficulties, and plead with each other for God!" This morning he believed that the assembly was in some measure carrying out Mr. Binney's idea. He would suggest to the committee whether some brethren should not be asked to prepare a paper, not controversial but devotional, on the subject of special missions. This was a subject that had engaged the hearts and minds of many of their brethren, and 500 churches had asked for help in that matter. He suggested that this work might be fostered. If they were to attempt the artificial lighting up of their churches they would make a poor bungle of it; but they had only to wait for the Morning Sun, and when He arose, lo! the earth was filled with light. What they wanted was to come to the Saviour's feet and look up to Him and say, "Oh, Lord! shine upon the darkness of our days, and shine upon the hardness of our hearts, and may we so live in Thy light."

Mr. F. J. GRAY (Louth) said he had been desirous of following Mr. Mountain because he had had some experience of his work. They must all be prepared to acknowledge the sad fact mentioned by Dr. Allon, that if it were not for strangers his own church on Sunday evenings would have many empty pews, and yet there was no higher spiritual or intellectual teaching anywhere than in Union Chapel, Islington. Therefore the spiritual state of their churches could not be said to be satisfactory. He must protest, however, against the method which Mr. Mountain and his school had adopted. He did not believe that it was wise. Mr. Mountain represented a school of thought. [Several members, as well as the chairman, suggested that personal discussion should not be indulged in.] He desired to speak only of Mr. Mountain's special work and method as he had seen it in Louth. He had had the honour and pleasure of entertaining Mr. Mountain and going with him through the town. Every person Mr. Mountain met with, whether he knew their spiritual history or not, was thus addressed—"Have you given your heart to Jesus?" This method, he contended, was calculated to repel men of taste—and some, whom he had known to be honoured Christians for years, were not at all pleased at the questions addressed to them. He admitted that after Mr. Mountain had left the town there were converts added to the church, no doubt through the instrumentality of his labours. Many of those present had heard the speech delivered on the previous day at Exeter Hall by Mr. Willis. It must be admitted that it was a remarkable and eloquent speech. One who sat near him said to him (the speaker), "If that man were to preach in any place in London he could hold his congregation." Another said that Mr. Willis seemed to speak as a Christian man of the world, and that there was a robustness about what he said, and none of the namby-pambyism of the school to which Mr. Mountain belonged. From the tone of Mr. Willis's speech his desire evidently was that the Christian churches should go out into the world and meet the men of the world. They wanted their ministers to instruct them in the doctrines of the New Testament, because Roman Catholics believed they could prove from the New Testament that there ought to be a representative minister of Christ on earth; and the Ritualists founded their doctrines on sacramentalism also, and the New Testament; and of course Congregationalists wished to be instructed in such matters so as to combat them. Mr. Mackennal's view seemed to be that conduct was the only necessary rule of life, and that it did not matter what a man believed. There was a time when he (the speaker) also thought so; but his views were changed—whether through Mr. Mountain's instrumentality or not he could hardly say—but the change he had experienced was after that gentleman's visit to Louth, and he trusted that it would never die out. He was firmly convinced of the importance and necessity of holding the essential principles of the Christian religion, and he was inclined to refer his belief, not so much to Mr. Mountain's teaching as to the operations of the Holy Spirit.

The Rev. Dr. WADDINGTON observed that Mr. Mackennal, in his closing sentence, had said that "if we believe we must speak." Now, as far as his (the speaker's) conviction went, he believed, as far as the teaching of the Word was concerned, that it owed more to the confession of faith of Christian people with whom he had had to do than anything else, and especially from the first confession, on joining the church. There were, in the apostolic time, believers, and when Saul of Tarsus joined the church, it was as a believer. There were great difficulties, no doubt, as to personal feeling and circumstances in the first statement of faith in Jesus Christ, but the most eloquent teaching and impressive testimonies he had ever heard had been in the Christian church by the candidates who had had to communicate. It had occurred to him for a long time that the churches had lost the power in many cases of that first simple testimony, because candidates were not required in any form to show in any way that they were believers in Christ. This power had been lost by the silence of many of the children of God when they entered the family of the church; and that thought had occurred to him during the discussions that morning—but, he believed there was no good in grumbling. (Hear, hear.) If there was any difficulty of position all personal controversy of any sort was so much loss. After preaching the Gospel for fifty-three years continuously he had come to learn now, more than he had ever done before, what were Christ's conditions of service—namely, first of all that they should not seek themselves, but should be prepared—rather than to reproach and flatter themselves, rather to scorn than to honour—to steer right onward, whatever the storm, and "all this for My sake." As to the choice of work they should take the appointment of the Master. If the work was to be nursing the baby they should take it. (Laughter.) If it should be to go to the most obscure place on earth they should go—if it were to be skinned alive—(laughter)—or parboiled, if they liked it better—they must go, and, they must understand, they would lose nothing. For it was said, "When I sent you without shoes or scrip, lacked ye anything?" and the answer was, "No, my Lord." They must take their own work, their own government, and their own course. Whatever they found to do they must do it. "Steadfast, immovable; always abounding in the work of the Lord; inasmuch as ye know that your labour shall not be in vain in the Lord."

The Rev. R. BRUCE, of Huddersfield, deprecated indulgence in personalities, and said that they ought to listen to the truth, whether from the press, the pulpit, or the platform, and whether from friends or enemies. He agreed generally with the two papers that had been read, but differed slightly from Dr. Allon with regard to revivals, and he had yet to learn that revivals had taken any great hold on the Independent denomination, so that he did not think there could be any reaction in that respect. He should not like it to be thought that there was any great torpor throughout their churches, or that any large number of ministers were unsettled, though he admitted there were a few churches that had not that amount of spiritual life which could be desired. Having had correspondence with many of the poorer ministers he knew that some of them were extremely anxious to be removed from their present spheres of labour, and he did not see why they should hide that fact, let their enemies make what they could of it. He felt there might not be that full, free, and direct preaching of the Gospel which they would like to see. Dr. Allon had referred to the worship of success, and he (the speaker) thought that it was doing some harm, and that the aim should be, not to become so much successful preachers, as to bring the most honour to the Master, and the most souls to Christ. He feared there was a tendency to give preference to places of amusement rather than places of worship amongst their lay members. All these facts must be looked completely in the face, so as to endeavour to remove what was wrong.

The Rev. G. S. REANEY (Reading) said that Dr. Allon had referred to the comparative prayerlessness of the Christian churches, but he would ask, Was it true that behind that habit there was a latent disbelief in the efficacy of prayer? Mr. Mackennal had attributed it to indifference; but how was it possible that a man could believe in prayer and yet be indifferent to it? With regard to methods of work there was a school of missionaries in this country represented by Mr. Mountain; but there was another school among them whose work was not of a sensational character, and for his own part he would rather follow Dr. Allon than Mr. Moody. But it must be remembered that there was a good deal of sensationalism among other communities, and he advised the encouragement of the scheme already on foot, to set missionaries to work in connection with the churches where they were desired.

The Rev. Dr. MELLOR (Halifax) characterised the two papers as of superlative excellence, and thought that if they had been less good they would have been more easy to discuss. He wished they could meet together at all times to listen quietly to objections with which they did not agree, for he felt that occasionally they were in the habit of breaking out in an undignified fashion by crying "No, no," and making noises with which it was difficult for the speaker to compete. He wished to say that he thought there was a little too much preaching about Christ, and too little preaching

Christ. (Hear.) They frequently heard speeches about matters with very little point in them until the conclusion came. Very often the first half or three-quarters of a sermon was devoted to considering irrelevant matters before the real point undertaken to be discussed was reached, when the preacher often would have referred to what he wanted to say had time allowed. (Laughter.) He repeated that their functions as preachers were not to preach about Christ but to preach Christ and Him crucified. They had not to preach about someone who taught the truth, but about someone who was the Truth, the Way, and the Life. The great distinction between Christ as a teacher and other teachers was that Christ was the truth, whereas other preachers taught only the truth, which they did not create but which they had only discovered, and which was equally the truth before they were born, and would have been equally the truth had they never been born. The truths of science were wholly irrelevant things. Newton had made no truth; Huxley had made no truth; Tyndall had made no truth; Leibnitz and Locke only unfolded the truth, and did not create it; but the Gospel was the creation of Christ Himself. Could they believe in the doctrine of the incarnation and reject the incarnation of Christ? Could they believe in the doctrine of the Atonement and reject the sacrificial death of Christ? The fact was they had to consider both the truth and the proof. Could they believe the manifest proof of the resurrection of man and not believe in the resurrection of Christ? Could they believe in their ultimate home in heaven except as they believed in Christ and His word, when he said, "I go to prepare a place for you, and if I go I will come again and receive you into My house, that where I am there ye may be also"? These were things which Christ did not reveal, but he created them. They were not independent of Him, and were not true at all except as He was true. That was the Christ they had to preach. (Hear, hear.) He had heard very beautiful sermons about Christ which had no power of conversion in them whatever, simply because they were about Christ and not Christ Himself. He would say further that he thought they rather overlooked the doctrine of human depravity. He believed himself in that doctrine. He had known men who believed in it generally, but not particularly. (Laughter.) He believed in it not merely as a doctrine, but as a fact, and he still believed there survived in the heart of man that which they yearned for—the truth which was in the Gospel and which could be appreciated apart from logic altogether. Had they then sufficiently acknowledged as a consequence what he might term the enthusiastic influence of their own faith? Had they never heard speeches and sermons suggesting the very difficulty which it was intended should be removed? He was afraid that that practice led them sometimes in the pulpit to open a whole cabinet of ghosts which it was very difficult afterwards to lay. On the other hand, they found a man whose reasoning had been very full of the love of his Saviour, who had preached the simple Gospel, who had thrilled everybody who heard him, and of whom people had said—"That man is in earnest, at all events; and there is something he believes which makes him happy. Perhaps I may be wrong, and he is right; for my scepticism cannot create the enthusiasm in me which his faith creates in him." Was it not possible, therefore, for faith to engender faith, and that if one believed in faith that faith might be made the means of creating strong faith in others? They might depend upon it that the law of growth which existed in other departments of nature existed even in a greater measure in the spiritual world; that like would beget its like, and whilst scepticism might beget sceptics, believers would beget believers, for God had so ordained it.

The Rev. S. HERBERT said the question was not whether the churches were better than they were twenty years ago, but whether they were doing what the times required they should do. They must all agree that the conditions of the present age demanded a higher, deeper, and truer spiritual life; and the great question was how that could be attained. They might gather from the tone of this meeting that things were not quite as they ought to be. There were many classes of Christians who believed the world would never be better until Christ returned and reigned in His visible presence amongst us; but he believed there was a possible recognition of His presence in the Word that would do for us what it did for the apostles themselves; and if they could only find out the secret of giving honour to Him, the great question would be answered and the difficulty removed. He could, however, hardly understand Dr. Mellor about preaching Christ, unless they also preached about Him. They found in the New Testament something more than a knowledge of the teaching of Christ. Was there not such a thing mentioned as communication with Him as truly as communication with living persons around us? He was persuaded that it was only as they got full experience of the power of His presence that they would find an answer to all the scepticism now current and strong in all the churches, for all the work which was demanded of them. Their duty was to help Christian people to realise the fact of Christ's presence among them. That might be done by a more frequent waiting on the Holy Spirit, and by teaching them to come closer to their great Saviour, and look up into His face.

The readers of the papers not having any desire to reply on any of the points advanced, the discussion terminated.

THE PREVALENCE OF INTEMPERANCE.

Mr. J. G. ROGERS, B.A., then moved:—

That the assembly commends to the consideration of its constituents the report of the select committee of the House of Lords "appointed for the purpose of inquiring into the prevalence of habits of intemperance, and into the manner in which those habits have been affected by recent legislation and other causes"; expresses its satisfaction that the attention of the Legislature has lately, from time to time, been called to the subject, and urges the pastors, and others connected with the Congregational churches of England and Wales, to use their utmost endeavours to further all well-devised measures for diminishing intemperance, whether by the discouragement of the drinking usages of society, by legislative limitation of the facilities afforded by the public-houses for intemperate indulgence, by providing for popular control over the licensing bodies, by promoting the local adoption of the system known as the Gothenburg system or of some modification of it, or by co-operating with those who are seeking to provide places of public refreshment and recreation where intoxicating drinks are not sold.

He had undertaken to move this resolution because he was anxious that the Congregational Union should be able to find some common platform on which those who were total abstinents, those who were not, and those who were supporters of the Permissive Bill and those who were its opponents, might nevertheless come together for some concerted action against the great sin of this country—intemperance. He did not suppose for a moment that there could be any compromise in which they could find a middle place for their respective views. That was not the way in which effective action could be found. But it seemed to him they were in the condition of two persons, one of whom was prepared to go one mile and the other five miles; and he could see no reason why he who was prepared to go five miles should decline any fellowship with him who would only go one mile. In the presence of the efforts being made by the Church of England and other bodies on this subject, it would be discreditable if they did not also take some step; for unless they made some effort to settle this question it would be settled in a different way by different people. It was no use saying that legislation could make people sober, yet legislation had dealt with the subject, and must continue to deal with it, unless they admitted the other alternative of free trade in drink, and he supposed that few people were prepared for that. The rev. gentleman then referred to the present licensing system, and to the vested interests that it had created, and asked whether it was right that legislation should create a property in that way unless the enhanced value of the property was devoted to the ratepayers instead of going into the pockets of individuals. He asked also why legislation should not be directed to the question of the Sunday closing of public-houses? A limitation of the hours of business, he believed, would be popular among the publicans themselves, and he believed it would work great good to the community. There were some people who were too much afraid of the publican. There were Liberals who at this hour fancied they could conciliate the publicans, but they could do nothing of the kind, because between the principles they at present espoused and progress there was an essential antagonism. Therefore he contended that as a mere matter of policy it would be wise for the Liberal party to take this question up, though not as a matter of party politics. Why should not clergymen, Dissenting ministers, and all friends of their country unite together in one earnest movement to do what was possible to arrest one of the most monstrous evils of our times? It was true that legislation alone could not do it, and therefore he was glad that the latter part of the resolution was in harmony with the report of the select committee of the House of Lords, and recognised the fact that they wanted not simply negations, but something positive, giving the working people some places of recreation that would fairly compete with the public-house. It was no use protesting against the evil unless they were prepared to show some more excellent way.

The Rev. GEORGE INGRAM seconded the resolution.

Mr. WALTER HITCHCOCK supported the resolution, and said that the closing of public-houses on Sundays had worked wonderfully well in the colony of Victoria.

The proceedings then closed.

The following resolutions held over from Tuesday's sittings were relegated to the autumnal meeting:—

That the assembly having in view the termination of the arrangement according to which three societies, commonly designated "British Missions," made a common appeal to the churches, and the special efforts made on behalf of the Church Aid and Home Missionary Society, and anxious that in the change of method the Colonial Missionary Society and the Irish Evangelical Society should suffer no disadvantage, cordially commend these societies to the continued and more liberal support of the churches.

And,

That the assembly, referring to the difficulties which attend the removal and resettlement of ministers, recommends the several county associations to consider the desirableness of appointing a confidential committee with which vacant churches and unsettled ministers may correspond.

ANNUAL MEETING OF THE PEACE SOCIETY.

The annual meeting of this society was held on Tuesday evening at Finsbury Chapel, Finsbury-square, Mr. J. W. Pease, M.P. for South Durham, presiding. There was a large attendance, and on the platform, besides the speakers, were:—Mr. Edmund Sturge, Mr. Arthur Pease, J.P., the Rev. Mark Wilks, Mr. Tallack, Mr. Thomas Snape, Mr. A. B. Hayward (Liverpool), Mr. Lewis Appleton (Birmingham), the Rev. James Long, the Rev. J. M'Carthy, Mr. Carvell Williams, Mr. Isaac Robson, Mr. Henry Catford, Mr. W. R. Cremer, the Rev. James Boyle, &c.

The CHAIRMAN commenced the proceedings by calling upon Mr. Henry Richard, M.P., to read the report.

Mr. HENRY RICHARD, M.P., said that he held in his hand what might appear to be a formidable document. It was the report of the society, but he had no intention of reading the whole of it. It was presented that morning to the members of the society and adopted, and it would be printed and circulated under the direction of the committee. He would endeavour to give them a very brief abstract of the document. The report began by a reference to some very valuable friends of the society who had passed away during the year. Among them was the honoured name of Elihu Burritt, who at one time occupied a very conspicuous place as an advocate of peace, not only in this country, but on the Continent of Europe and in the United States of America. Another figure that had been very familiar upon the peace platform, and whom they now miss, was Henry Vincent, who by his fervid eloquence did so much to sow the seed of sound principle among the middle and working classes of this country. Last year he was with them on the platform, and spoke, if with somewhat diminished power, yet with all his old cordiality and earnestness. They would hear that eloquent voice no more, except that, as in the case of all leaving behind them the inspiration of a good example, "he being dead yet speaketh." Another long-trying and earnest friend they had lost was Mr. George Hadfield, of Manchester. In and out of Parliament he was always ready to back up any effort in favour of peace on earth and goodwill among men. He would also mention the names of Mr. James King, of Rochdale, and Mr. James Peek, of Devon, who were among the most active supporters of the society for many years. Another name mentioned in the report was that of Mr. Bredius, a late member of the States-General of Holland. In all their meetings on the Continent, he, by his eminent accomplishments as a linguist, his sound judgment, and earnest devotion to the cause, was of the greatest service. Those friends had passed away, but it was trusted that others would spring up to take their place, and carry the banner of peace. Last year the committee had to state the efforts which they had made to encounter a feeling which, stimulated by the policy of the Government, and the untimely violence of some portion of the Press, for a time seemed to render war between us and Russia inevitable. For some time after the last yearly meeting they had to continue the same operations, and there could be little doubt that their efforts did exercise a real influence not only upon the course of events, but upon the councils of the Government. (Applause.) After much diplomatic negotiation and intrigue, the Conference at Berlin met, and peace was concluded. But while the Berlin Congress was sitting as a sort of supreme Court of Arbitration, it was impossible to ask themselves, Could not this end have been reached in any other way than through a sea of human blood, without that bloody conflict, involving such a sacrifice of life, such a harvest of agony for human hearts, such scenes of hideous brutality as might well have branded with shame our boasted civilisation, and cast a reproach upon humanity itself? (Applause.) Will the time never come, it might have been asked, when the voice of reason, the sense of justice, and even the dictates of self-interest would compel the nations of the world, seeing that war, however prolonged and deadly, must always be followed by some form of council to settle the matters in dispute, to insist that their rulers should meet and arbitrate before instead of after the bloodshed? (Applause.) There was another question the people of England had to ask; that was, Would it not have been better to have entered into the Congress at once without the long preliminary blister which came upon them so heavily in many respects? The people were now in a position to see whether there was anything to show which afforded adequate compensation for the perilous possibilities of war which hung over us for many months; for the heart-burning and resentments planted in the bosom of eighty millions of people against us, and which may bear bitter fruit in the future—(Hear)—for the six millions of money spent in making war demonstrations before going into a Peace Congress; for the social distress and confusion occasioned by the calling out of the reserves; for the new and dangerous precedent of bringing Indian troops to Europe without the knowledge and authority of Parliament—(applause)—for the suspense and agitation in which this country and all Europe were

kept for many months; for the detriment to trade, commerce, and the higher interests of civilisation; for the enormous and undefined obligations which England incurred by secret conventions, contracted in her name, but without her cognisance and consent. (Hear.) The peace was concluded, and any peace was better than the war which had burst out, and the war with which they were threatened. When it was finally settled that the Congress was to meet at Berlin, the committee of the Peace Society felt that it was their duty to make an effort to bring under the attention of that august assembly the duty of making some provision that should be timely and authoritative for finding some means to settle any future differences that might arise between the Powers without having recourse to the sword. In 1856, when the Congress at Paris was sitting, they had sent a deputation with a memorial to the plenipotentiaries asking them to recognise the principle of arbitration in the new treaties about to be negotiated. Through the friendly help of Lord Clarendon, the plenipotentiary of England at the Congress, the matter was brought before that assembly, and after long discussion they adopted unanimously the following resolution:—"The plenipotentiaries do not hesitate to express in the name of their Governments the wish that States between which any serious misunderstanding may arise should, before appealing to arms, have recourse to the good offices of a friendly Power." (Applause.) This protocol was sent to all the civilised Powers of the world, and was adopted by them to the number of forty-five. Since then a motion in favour of arbitration had been passed by seven Powers, namely, England, France, Italy, Holland, Belgium, Spain, and the United States. (Hear.) Encouraged by those facts, the committee thought they ought not to let the opportunity pass of making an effort to have the principle that was confirmed in the Treaty of Paris reaffirmed in the Treaty of Berlin. They accordingly prepared a memorial to be presented to Prince Bismarck, and through him to the Congress. A deputation, consisting of the secretary, Professor Leone Levi, and Mr. Frederic Passy, of Paris, went to Berlin, and put themselves in communication with the plenipotentiaries, from nearly all of whom they received kindness and courtesy, including Lord Salisbury and Lord Beaconsfield. But an obstacle stood in their way, because the president had laid down the rigid rule that no question should be discussed except what was connected with the Treaty of San Stefano. It was pleaded that, inasmuch as the treaty was to be considered in its relation to the Treaty of 1856, and in that treaty there was this reference to arbitration or mediation, their prayer was not entirely outside the cognisance of the Congress. The objection could not be overruled, and all that was done was that the resolution that was carried in the Paris Congress was virtually reaffirmed, because in Art. 63 of the new treaty it was stated that all such of the provisions of the Treaty of 1856 as are not modified or abrogated by the Treaty of Berlin should remain in force, and among other provisions thus left in force was that which recommended recourse to mediation instead of war. (Applause.) The deputation had no reason to doubt from their reception that the distinguished persons to whom they made their appeal looked upon it in any other light than that of sincere respect. Baron von Bulow, the German Secretary for Foreign Affairs, and the second plenipotentiary of Germany, who might be taken on that occasion as representing Prince Bismarck, said to the deputation, when they called upon him, that his time could not be better occupied than in listening to gentlemen so deserving of respect, who advocated so strong a cause, and who did so with so much perseverance and in the face of so many difficulties, and he assured them of his cordial and sincere sympathy, and prayed God to bless them in their work. (Applause.) The council of the French Peace Society took advantage of the Exhibition being held in Paris to call together the International Peace Congress, which proved to be a real international assembly, having representatives from France, Germany, Great Britain, Italy, Spain, Belgium, Holland, Switzerland, and the United States. These representatives presided at the meeting in turn, thus affording another pleasing illustration of the international character of the Congress. Already a good result was beginning to accrue from that meeting in the renewed activity of France on the Continent. Last year he reported that a remarkable meeting had been held at Milan, attended by 6,000 persons, when resolutions were carried with great enthusiasm in favour of arbitration and disarmament. On the 11th of this month a still more imposing meeting was held under the presidency of one of the triumvirs of the Roman Republic, at which it was proposed to form a Peace Federation for Italy. He could not help referring to a proposal made in the German Parliament, asking Prince Bismarck to convene a congress of the Great Powers to bring about an effective and general disarmament, and though the proposal did not receive a large number of votes, yet it showed the practical importance to Germany of the suggestion, as well as to the other nations of Europe. Some active friends in the United States had been engaged in communicating with President Hayes on the subject of framing international treaties, and binding the United States to refer all matters of dispute between it and other nations to arbitration—a proposal that had been received with great favour by the Secretary of State, who had given an emphatic assurance that it was the deliberate purpose of the present

Administration to arbitrate every case of difficulty that might arise between that and other countries. The report then noticed that for the last two or three years there had been a kind of moral epidemic of a very virulent description in this country called the "spirited policy epidemic." (Laughter.) The worst of that spirited foreign policy was that while it aroused for the moment the national vanity, it sowed broadcast the seeds of future embarrassment and future humiliation and shame—(Hear, hear)—for it represented no principle, but only a certain kind of temper which, as in the case of individuals, was not a wise thing to surrender oneself to. Among the results of this spirited foreign policy was the present Afghan war. Russia had not attempted to disguise that her object in sending a mission to Central Asia was to provoke this country and divert our attention from events progressing in Europe. By that feint England allowed herself to be drawn into a very foolish and dangerous enterprise. The committee held, after a careful investigation, that this war was truly unjust, and they had done their utmost to impress that conviction upon their fellow countrymen. He believed that the best feeling of the nation was almost entirely on their side, and that it was felt that the Government had rushed into a guilty enterprise. The material issue of the war was not doubtful. But they all knew what had happened. Villages had been burned, fruitful fields had been laid waste, and hundreds, perhaps thousands, of people had been slaughtered; thus sowing the seeds of hatred in the hearts of those over whom we might, probably, be called to rule; and he was not sure that the war might not break out afresh. And though we might gain a victory in a material sense, yet it would be sufficiently ignoble, and no amount of military success would gild over a policy essentially immoral, nor offer any security against the retribution which, sooner or later, dogged the heels of injustice. The war in Zululand was another result of the same spirited foreign policy, and the Peace Society had done its utmost to rouse the hearts of the people of this country into a feeling of righteous indignation against that war undertaken alike in defiance of reason and prudence; and he trusted that that feeling would continue to express itself until the Government should be compelled to take the earliest opportunity of making peace with the ruler of Zululand on moderate and reasonable terms. The Peace Society had often been upbraided for having failed in its objects; that reproach was really directed against civilisation and Christianity; but they could retort upon their accusers, "If we have failed have you succeeded?" (Hear, hear.) The methods of the Peace Society have never yet been fairly tried. What they said to the nations was, "Disband or reduce your numerous armaments which render peace almost impossible and war almost inevitable; and establish some permanent form of international arbitration to which your differences may be referred before you become so exasperated by moral recrimination and the violent outcry of popular passion." The nations had refused hitherto to give a full and fair trial to their principles, but where they had been imperfectly tried they had not failed, as in the case of the Alabama Dispute and the Fisheries Question between England and the United States. The panacea for peace put forward by the other side was, "If you wish for peace prepare for war." But that had been tried and tried, on the largest scale, at the expense of three and four millions sterling to the people annually, and at the expense, in several countries, of universal military servitude. Had that plan succeeded in averting war? (Hear, hear.) On the contrary, within the last twenty-five years, in Europe there had been seven desolating wars, in which a million and a-half of human beings had perished, and more than a thousand millions of money had been expended. It behoved, therefore, the advocates of that doctrine to be a little more modest in talking about the failure of the peace party. (Applause.) Mr. Richard then referred to the speech of Lord Beaconsfield a few months ago in the House of Lords in which he drew a picture of the evil effects on the nation of the opinion held by the peace party; and he (Mr. Richard) adduced this as proof that at least the society had some influence on the nation if it could draw such a denunciation from the lips of the Prime Minister of England. The Prime Minister and others at least must be conscious of the check with which they must reckon and which they did not evidently like; but by God's help they meant to continue this work and protest through evil report and good report against practices which outraged justice, desolated humanity, disgraced civilisation, and which, before all and above all, were in deadly and everlasting antagonism to all the essential principles and all the vital spirit of the Christian religion which they all professed. (Loud cheers.)

The CHAIRMAN said he occupied that position at the request of the committee and on account of the indisposition of his father, which prevented him from attending the meeting as was his custom. Nothing brought the question of peace or war so prominently to the front now as the state of Europe and other parts of the world, and the present condition of this country. They were told that the present commercial distress was exaggerated, but no one who knew the state of the country, north or south, east or west, could say that there was any exaggeration. The cause of the poverty, depression of trade, and misery that existed among the working classes, whether at home or abroad, might be traced to one great cause—war. Why were things depressed in

this country? The war between France and Germany produced a great inflation in this country, which became the workshop of Europe at that time. When peace was made that inflation ceased. If that war had never taken place we should have had a different state of things now existing in this country. So in America the war caused an enormous pile of debt, having the effect of producing a policy in that country which had wrought the greatest mischief to the comforts of the people and to the trade of the United States. Again, Germany thought herself enriched by the tribute received from France, but the war had really impoverished her, and her standing army, costing thirty-two millions of money annually, took away from their families those to whom the family principally looked for support. They were told the other night in the House of Commons that the Government was in favour of peace and retrenchment—(laughter)—but it was a Government which had brought upon us two wars, a Government which had brought Indian troops into Europe, and a Government pledged to support (he supposed by war) the most effete and rotten Government in European Asia—(applause)—and it was a Government which had taken possession of Cyprus as a place of arms. What was the beginning of the Afghan war? As far as he had been able to ascertain, the first step was contained in a despatch from Lord Salisbury to Lord Northbrook, dated Nov. 19, 1875, in which the former instructed the latter that the first means of establishing relations with the Ameer was to induce him to receive a temporary embassy in his capital; and he suggested to Lord Northbrook that he could easily find an opportunity of doing this, and if not, he was to create one. Thus they saw a Minister of England trying to find out a way to pick a quarrel with the Ameer. Now they were told that the troops were sent to search out a scientific frontier. His hon. friend (Sir Wilfrid Lawson) had discovered that long since there was a man of the name of Ahab who had also looked out for a scientific frontier—(laughter)—but it was a scientific frontier which crowned his administration with disgrace. (Hear, hear.) Now, what did they see? Why, we were taking the son of the Ameer into our confidence, and were going to place him on the throne of his fathers on the condition that he received an English Embassy in Cabul, and that we take a certain portion of his territory which we had agreed formerly to respect. That was the action of the Government of the most Christian nation in the world. But if peace had been discredited, morality discredited, and religion discredited by the Afghan war, what were they to say to the Zulu war? There there was a man who declared that he would not invade our territory, who never had done so, and who expressed every desire for peace. Yet we invaded his country, and, according to the authority of Bishop Colenso, had already killed 10,000 of his people. What we were going to do next no man in the Government knew. Despatches issued that afternoon showed that the Government still repudiated the action of Sir Bartle Frere, and still failed to see reasons for the war. Such conduct deprived the nation of any claim to be regarded as a moral or a Christian people. But nothing was more appalling than to look at the state of the whole of Europe at the present moment. In France, Belgium, and Germany no commercial business was going on except in the manufacture of arms and cannon and armour-plates. What did our own army consist of? In England at this moment there were 101,000 troops of the Line (less the 10,000 just gone to the Cape); abroad there were 88,000 (of which 27,000 were in the colonies and 61,000 in the East Indies); in the Reserves there were 35,000 men; in the Militia, 117,900; in the Yeomanry, 11,000; and in the Volunteer force, 193,000; or a total (for what purpose he did not know) of about 546,000 fighting men. Was it surprising that the spirit of Jingoism sometimes cropped up? (Laughter.) What was the case in America? Their whole army was under 20,000; and he had been told that it would take a general in America eight weeks to get 10,000 men together. What was the state of the continent?—Germany had an army in peace of 419,000 men, and in war of 1,300,000; France 430,000 in peace, and 2,162,000 in war; Russia, 768,000 in peace, and 1,200,000 in war; Austria, 267,000 in peace, and 771,000 in war; and Italy, 189,000 in peace, and 315,000 in war; or a total of nearly 2,100,000 men in arms during a time of peace. Surely such a state of things must cure itself. (Hear, hear.) When people saw the nations borne down, the poor suffering; and the people depressed as well as oppressed by these standing armies, surely they would be won over to those views of international arbitration which were so well urged in the report. It seemed to him that the progress continually going on in education and civilisation, and especially in the shape of sanitary reform and the desire for comfortable and well-drained houses, and for pure air, should make the people rise up against a policy which weighed them down, and brought miseries such as had been seen in Europe in the past few years. He believed there was no greater centre of corruption than existed in large standing celibate armies in the midst of populations around them. Our army was for the most part composed of boys. Out of 4,435 men recently sent to the Cape, more than 50 per cent. were under twenty-two years of age. Of those who joined the army in 1877, 868 were under seventeen years of age; 190 under eighteen; 7,375 between eighteen and nineteen; 5,961 between nineteen and twenty; and 4,102 between twenty and twenty-one. What was

the result of getting all these young men together? Of 190,000 men 80,000 only had good conduct marks. 15,793 court-martials had been held during the last year, and 13,985 men were tried—about 1,000 of them being tried twice. Three were sentenced to death and executed; forty-six sentenced to penal servitude, and 12,634 imprisoned with or without hard labour. 1,520 were found drunk on duty under arms; and 2,550 were also cases of drunkenness. Had the Peace Society no mission? These were things which brought some of them on to that platform—a platform which many of the newspapers might deride; but the *Times* newspaper, and others of a similar type, were not those from which most of them drew their creeds. (Hear, hear.) Movements which had added stability to this country by the encouragement of all that was right and good and noble had often begun in smaller gatherings than this. Some of the bishops had voted in favour of these wars. The ministers of the Christian Church had yet a good deal to do in teaching the people of this country about this peace question. As all who were on that platform thought it their duty in their own circle to let their voices be heard proclaiming the physical and moral evil of the war system, so the ministers of the Christian religion had a great work still to do in showing the nations of the world that the religion of Christ was essentially a religion of peace. (Applause.)

Mr. Richard next read the financial statement, which showed that the total income amounted to 4,293*l.*, and the total expenditure to 4,218*l.*

Mr. SULLIVAN, M.P., moved the following resolution:—

That this meeting, while cordially rejoicing that the peace concluded at Berlin brought to an end one of the most destructive and brutal wars on record, cannot but deeply deplore the policy of menace and military preparation adopted by our own Government before going into the Congress, a policy which was productive of no appreciable advantage to counterbalance the warlike spirit which it provoked at home, the ill-feeling it bred between us and other countries, the heavy cost it entailed upon a suffering people, and the imminent peril of war into which it brought the nation.

His valued friend Mr. Richard was responsible for his presence upon that platform. Although he did not belong to the Peace Society, and although his opinions would not altogether agree with theirs, he had been asked to come there for the sake of the principles they had in common. (Applause.) He had attended the meeting as a humble testimony of his respect for the men who were members of this society, for the element which it contributed to the public opinion of the country, and for the corrective influence it exercised in a state of things which had often chilled him with the fear that they were about to be hurled back into the barbarism of bygone generations. (Applause.) He knew very well what would be said the next day. In the false, and in many respects vitiated, public opinion around them it was considered ignoble, effeminate, and indeed unpatriotic, not to don the war paint and seize the tomahawk and shout like a red Indian. (Laughter.) He had no desire to wound any susceptibilities, but only to be frank as to his own opinions; and he would not say that his sympathies had not gone with the brave men who really defended home and altar; but he did say that that which was unpatriotic and ignoble was what they saw surrounding them every day—to menace their neighbours, to invite the quarrel, and to measure out the immutable principles of justice by the length of their swords or the weight of shotted guns. (Applause.) No military movement of ancient or modern times had ever determined any question of right or wrong. It might have determined the relative forces of the combatants, but he denied that might had ever constituted right, or that the sword had ever added to the valuable possessions of civilised Europe. (Applause.) Those who talked about it being effeminate not to be warlike, mistook the spirit of the age. Every gentleman two or three hundred years ago considered it effeminate not to carry armour upon his person. But they got a little further down: even in the days of their grandfathers, gentlemen carried swords by their sides, and what was this doctrine of the armament of nations but that same doctrine of the armament of individuals which society had cast aside? (Applause.) That doctrine was that if they were not strong they would not be respected, and if each man did not carry his sword by his side some other man who did carry the sword would run him through right away. (Laughter.) But society had managed to live through the huge delusion, and men found that in going about unarmed they were not less safe than they had been before. (Applause.) Indeed it was found that the carrying of arms on the person led to the very strifes and provoked the very dangers they were declared to be intended to obviate. Casting their eyes over the pages of history, they would find themselves in the nineteenth century labouring to induce nations to carry out the lessons which individuals had already practised, and if they looked round they would see that Europe was like one vast camp. In the year 1851, twenty-eight years ago, they had the great world's fair, when many a breast throbbed warmly with what he would call the holy hope that the days of brutal wars were over, and yet to-day the great aim of nations seemed to be to put a million men in the field. But were these the safest nations? Were not the non-belligerent countries of Europe the most tranquil and safe? Who heard of Sweden being in danger? He believed her danger would begin if she began to arm like the rest. And if they cast

their eyes upon Portugal, and Holland, and Switzerland, they would find that the non-belligerent countries of Europe were those which possessed the most safety, and that the States and nations and rulers who were in most fear and danger were those who had been playing at this frightful waste of industrial power and sacrifice of human life. (Applause.) Although he had never said that he believed the world could live without protective armaments of some kind, what he did hold in common with them was this—that war should be made the last resort and not the first. There were men who taunted them with the loss of two or three millions by the Alabama Arbitration, but he contended that a cheaper advantage was never purchased by England or the world. (Applause.) He said "advantage for the world," because it was the noble example of two great nations agreeing to settle their difference by arbitration. The men of war who said they had lost three millions would vote in the House of Commons thirty-three millions for a war. If they looked round at the wars in which this country was now engaged, was there any man who could say there was no need for labour such as that of this society? Were the wars for which the blood of Englishmen was being spilt wars which appealed to our sense of justice, or worthy of a nation civilised and loving Christianity? He would repeat what he had said in the House of Commons at what he considered a moment of peril, that a more unjust war had not been waged for twenty-five years. (Applause.) When a friend, whose judgment he respected, appealed to him not to oppose the first vote for the Zulu war he said his conscience was opposed to it, and the moment to resist a wrong was at the beginning. (Applause.) He would take the records of this war from the journals of the day, and ask if any impartial observer could say which was the savage and which was the civilised nation? And why was this? Not because the British soldier was worse than others, but because a war had the effect of subduing all that was good in our nature, and brought forth the animal passions. It would always be a pleasure and a pride to co-operate with the members of this society, for he believed they were working for a future the skies of which would be calm and serene, when men would tranquilly enjoy the blessings of peace and thank the God that gave them. (Applause.)

Mr. G. J. PALMER, M.P., in seconding the resolution, said that one thought had come into his mind during the speech of the chairman, and that was—what was the object of these immense armaments, and of the number of soldiers in this country? What were they for, and what did they do? He had often asked himself that question, and yet had been unable to arrive at a practical conclusion. He knew that the sentiment of the country was with their large army, and it therefore required the labours of the Peace Society to enlighten public opinion on these points. The day before he had opened, simultaneously, a report on the Working Men's Peace Society and the *Times* newspaper, in which he saw the report of the Bishop of Peterborough's after-dinner speech. Then came into his mind, what was the object of those tremendous forces, which could induce the young men to join the army in such large numbers, and even religious men to join our volunteer forces? He knew that the fact of belonging to the peace party was not always a popular thing, and they even found a bishop twitting the peace-at-any-price party, and making a comparison between the army and the police force, which he must have known were not identical. If the army were a police force fulfilling public duties and maintaining the peace, there would be no peace-at-any-price party in the country; but that was not the case. How was it there was always an after-dinner toast to the army, navy, and volunteers, but never to the police? (Laughter.) It lay with them to talk about the principles of this society and to spread its opinions, and when they met with ministers of religion, whatever their denomination might be, it was their duty to remind them that they had something else to do besides making bellicose after-dinner speeches. (Applause.)

Sir WILFRID LAWSON said he seemed to be well known, and yet it was not to the police. (Laughter.) He presumed he was well known because he found when he arrived at the meeting that they were selling the "Life of Sir Wilfrid Lawson—price one penny," outside the doors. (Laughter.) Indeed, he thought that was rather more than it was worth, although it perhaps might be better worth reading than the speech he was going to deliver. He came there because he had been told to do so by the military man sitting at his left—General Richard. (Laughter.) He thought he was giving Mr. Richard his right title, for in the grand Peace Army he ought to be a field-marshal for the long and valuable services he had given to this great cause. There was no man in public life for whom he had greater respect; and when he remembered that his work was for peace, and thought of the honour which he derived from the work, he felt he might call him "Peace with Honour." (Laughter and applause.) That gentleman had been contending for many years for the noblest work upon which a rational being could be engaged; and he hoped that he would not be using profane language if he said that the battle was really the battle of God against the devil. Mr. Richard had been fighting against a great delusion—that the noblest way of settling an international dispute was by cutting the throats of a cer-

tain number of men. They had got rid of this delusion about the great virtue of killing people. Formerly the Governments of the different countries in Europe used to take the lives of those persons who held different opinions from them on religious matters, but they had got rid of all that now. Then they used to hang people for the most trifling crimes, and although they had not yet done away with capital punishment, they had got rid of many of its barbarisms. They had even societies to prevent cruelty to animals, and if a costermonger drove his donkey to death, even to provide food for his family, they sent him to gaol for three months. But they still kept up this delusion about killing men; and if the Prime Minister of the country got the nation into some quarrel, and caused the death of thousands of his fellow-countrymen and of other nations, they did not send him to gaol—(A Voice: "Oh, no.")—the Queen made him an earl. (Hisses and applause.) The people subscribed their pennies to give him a wreath, and he had no doubt that a grateful and admiring posterity would put up statues to him in all directions. That was the opinion which the people of this country had of their representatives. He was not speaking of what the nation at large thought, for they would go to them in a few months—(applause)—but he was speaking of what the official representatives of the nation thought of what was called "the spirited foreign policy." That policy was nothing but pure unmitigated selfishness and the gratification of national pride and possession at the expense of interminable slaughter and misery. Four or five years ago they had a Government which in these matters was a great deal wiser and a great deal more Christian. He had been in and out of Parliament for about twenty years, and he had given his vote on behalf of most of the measures that were of any use; but in looking back on his Parliamentary career he felt the greatest pleasure in having supported a Government which settled the Alabama Question without the shedding of blood. Whatever might be men's opinions now, the day would come for the recall of Lord Granville and Mr. Gladstone. (Applause and a hiss.) That day would come. (A voice, "Never!") There was a black sheep in every flock, and a Jingo in every assembly—(applause and laughter)—and let them be thankful there was only one; treat him well, and send him out into the wilderness—a "converted Jingo." (Laughter.) Perhaps the Liberal leaders would get no golden wreath, but they might get something better—the golden opinions of all whose opinions were worth having. The country had turned these men out five years ago, because they were told that they wished to supplant them by a Government who would display a little less energy at home, and a little more energy abroad; and they had energy with a vengeance now. (Laughter.) The speaker then proposed the following resolution:—

That this meeting desires to record its solemn protest against the wars in Afghanistan and in South Africa, as utterly incapable of justification on any principle of justice or humanity; and feels all the more called upon to condemn these enterprises, undertaken by no right but the right of the strongest—not merely as leading to widespread slaughter and misery, but as tending to corrupt the national conscience, to dishonour the national character, and to obstruct the spread of Christianity in the world.

Every word in that strong indictment he thoroughly agreed with, and he might be saved the trouble of repeating the evidence, because it had been so well stated to them all by the previous speaker. Rectifying a frontier was nothing more than international burglary. Then with regard to the African war. The cause of it, alleged by those who made it, was that Cetewayo kept up a great standing army. If that were so somebody ought to make war on us for the same reason. They said he was a menace to peace, but so was every standing army, whether of white or black men. Then there was another extraordinary cause of war—that Sir Bartle Frere said that Cetewayo would not allow the men to marry until they were forty years of age. He thought it would be a good thing if a great many men in this country were not married until they were forty. (Laughter.) Then Sir Charles Dilke—(applause)—said in his speech that one of the great causes of the war was that two of our men had gone into Zululand, and the people came down upon them, without doing them any harm; but stole a pipe and pocket-handkerchief. These were the sort of causes which had led to wars when there was an army ready to fight. But there was one feature of it which was unparalleled. Now, Mr. Richard might tell them that there never had been any just wars, but that all the wars they had had hitherto had been explained to the people as being just and necessary. In this war the Government even who were carrying it on had declared to the people that they considered it an unjust and unnecessary; war and that was a feature unparalleled in the history of England, and which he hoped would never be paralleled again. Sir Wilfrid Lawson then referred to the news which came in the autumn of 1876 from Turkey, when the heart of England was stirred by the Bulgarian atrocities. For those atrocities there was even some kind of a shadow of excuse, for there was a suspicion of rebellion against the Turks, and they knew how severe were the measures to put down anything like rebellion in a State; but there was not the shadow of an excuse for the iniquitous war we were pursuing at this moment in Zululand. He sometimes wondered that the other nations of Europe were not calling meetings and making speeches to protest in the name of outraged humanity against the

British atrocities. But he supposed they did not do so because they were a little more candid than we were, and knew that their great armies were kept ready to carry out the same purpose whenever unscrupulous statesmen should set them in motion. The people, however, were awakening a little, and even the House of Lords was waking up. He wished they had seen the crowded House on Friday last when the Duke of Argyll gave a scathing and searching account of our proceedings for the last few years with foreign countries—(applause)—and to have heard him with all the fire of virtuous indignation point his hand at the Ministers sitting opposite him, and say—"My lords, you are beginning to be found out." (Great applause.) That was the finest moment in the recent history of the House of Lords. The Government was beginning to be found out; but it was necessary for the people to examine themselves, and to see that their national character was not of that pure and perfect character which they thought it was. They talked of virtue, of justice, intelligence, and humanity, while all the time they were carrying on these iniquitous wars. The conduct of bishops and clergymen also seemed somewhat inconsistent. In the beautiful Church Service there was a prayer which said, "Give peace in our time, O Lord"; and he supposed the Bishop of Peterborough used that prayer last Sunday, although on the preceding evening he had made an after-dinner speech and told them that he had the greatest respect and admiration for those who did the fighting for him. Why, that was the regular Jingo spirit, "We don't want to fight, but we want somebody else to fight for us." One of the metropolitan members, Sir Charles Russell, had said that the gallant foes by whom we are met reminded him of our forefathers repelling the Romans, who came bringing civilisation, which was previously unknown in these islands. That was bosh, for the principles of British colonisation mean the carrying of rum and gunpowder. When we sent our colonists out, it was not for the good of the aborigines, for we improve them off the face of the earth, and pocketed the money we made in their country. Did they want that state of things to continue? ("No.") He hoped that at the next election the answer would come from many thousands, and that thenation would see the humiliating position into which its own faults had brought it. Why should the meddling and muddling continue? He could think of no other reason than that, as they were fools enough to keep up a great standing army, that army, like any other body of men, must have employment found for it. The policy we were pursuing was wrong, and wrong never could come right. He was glad that in this dark hour of England's disgrace and degradation there were, at any rate in that large meeting, it might be only a handful, but still a handful of men ready to declare that might was not right, that cruelty was not gallantry, and that guilt was not glory. (Applause.) Perhaps the country might be more with them than they thought, because of late, whenever the country had had a chance of speaking, it had spoken right; it had spoken right at Reading, Bristol, and in Cumberland. John Stuart Mill had said that one man with a belief was as strong as a hundred who had only interest. They believed in the truth and justice of their cause, and would never cease working to hasten the advent of that glorious day, which might be long delayed, but which would come at last, when men would be able to say—

No longer hosts encountering hosts
Their heaps of slain deplore;
They hang the trumpet on the wall,
And study war no more.

—(Loud applause.)

Mr. LEWIS FRY, M.P. (Bristol), in seconding the resolution, said that the people of Bristol had, at the recent contest there, spoken in a very emphatic voice about the foreign policy of Her Majesty's Government. He felt that his fellow-citizens had sent him to Parliament as a testimony that they repudiated the bellicose and turbulent policy which unfortunately has distinguished the councils of this country during the past two or three years. (Applause.) The two wars which had been so frequently referred to were completely of our own seeking, and were different from wars which had sometimes been forced upon this country by circumstances. Some of those to whom the interests of this country were unfortunately entrusted had done their utmost to quarrel with the Ameer of Afghanistan and the King of the Zulus. There had been a most signal contempt for the principles of morality, and in some of the most important organs of the daily press. We had been told that right and wrong had nothing to do with the question; and that it was a matter for military men to decide. A distinguished man had written that in our dealings with some of the barbarians we were not to be bound by the same principles of morality as when we were dealing with the civilised nations of Europe. On the part of the Episcopal bench there had been remarkable defences of these wars. The bishop of his own diocese had said that we were trustees of the interest of India, and he properly added, for our own interests, and he could find for the Afghan war motives of distinct ethical validity. He thought the bishop had great ingenuity in covering up, by very fine, delicate words, what he believed to be a very great wrong. Another member of the Episcopal bench stated that the English people were acting as the police of the world. That was a dangerous doctrine, which might cover any wrong they might choose to perpetrate, and they must be careful that while they thought they were acting as the police they were not really acting as housebreakers.

Some of the despatches from Sir Bartle Frere reminded him of a story of Sir Charles Napier of Scinde reputation. He said he liked a religious regiment, because he could appeal to their religious susceptibilities, and to do that he said to them, "Go it, you rascals, and fulfil the prophecies." (Laughter.) One voice from the Episcopal bench was of a very different character; it was from a bishop whose name they must honour—Bishop Colenso. (Applause.) He preferred the unorthodoxy of Bishop Colenso to the orthodoxy of the English Episcopal bench. He spoke true and Christian words which were not popular in the colony, and urged them to do justly and to walk humbly before God, not only as to individual conduct, but as to national conduct. He fully believed the people were being cured of the spirit of Jingoism, and he trusted that when the next election came the country would wake up as from a dream, and wish to see brought back into public politics those principles of peace and retrenchment which had so long before guided the councils of this nation. (Applause.)

The Rev. J. MCCARTHY, of the China-Ireland mission, spoke in support of the resolution. The wars in which we had been engaged prevented the spread of the Gospel of peace, and in consequence of the three opium wars the people of China could find no better name for Englishmen who go to them than foreign devils. But people who went to preach the Gospel of peace required neither revolvers nor swords, and in 1877 he had travelled across the Chinese Empire into Burmah, attended only by one Chinaman. God protected them, and the people received them gladly.

Mr. JONATHAN HODGKIN, of Darlington, moved the last resolution, which was as follows:—

That this meeting approves the course taken by the committee of the Peace Society in sending a deputation to Berlin, to bring the question of arbitration before the Congress of the Great Powers assembled in that city to negotiate the terms of peace; and while rejoicing that the principle embodied in the Protocol of Paris of 1856 has been reaffirmed, regrets that some further steps were not taken by that august body to recognise in a more distinct and authoritative form the duty of civilised nations to have recourse to peaceable means of settling their disputes, instead of appealing to the sword.

It had been said that the members of the Peace Society were fond of fighting, and he thought, if that were not so, the battle against such terrible odds would have been given up long ago. The questions of peace and anti-slavery were somewhat parallel. It had taken the Christian world long years to discover the evils of slavery, and longer still to learn how utterly wrong war under all circumstances is.

The Rev. HENRY SIMON seconded the resolution. He thought they should be exceedingly grateful that the principle of peace was recognised in that celebrated Congress at Berlin, whilst they regretted that those who represented them had not gone to a greater length in boldly standing out for the principles of peace. Our rulers had to do the will of the people, but in this matter we should begin with ourselves, for outbursts of passion were really at the root of that which involved nations in dreadful wars. He believed it rested largely with the ladies whether we should fight or not. Mothers should not dress children in a naval hat and give them toys of swords and pistols, and things of that kind, but should inculcate into children the principles of peace. (Hear, hear.) He was satisfied of the great truth that the meek shall inherit the earth, and that meekness was not weakness, but the calmness of strength. The speaker concluded by proposing a vote of thanks to the chairman, which was carried. The chairman having acknowledged the compliment, the proceedings terminated.

COLONIAL MISSIONARY SOCIETY.

The forty-third annual meeting of this society was held on Thursday at the Memorial Hall, Farringdon-street, J. J. Colman, Esq., M.P., in the chair. After the singing of the 214th hymn in the Abridged Hymn-book, and prayer by the Rev. Samuel Parkinson,

The Rev. W. S. H. FIELDEN, the secretary, read an abstract of the report for the past year. It commenced with reference to a few striking facts illustrative of colonial progress:—

Ten years after this society was founded, the entire population of all the colonies of Great Britain was less than a million: it is now more than seven millions! Upwards of a million have left these shores in the intervening years for Australia alone, not to speak of the masses of our countrymen who have braved the terrors of the shorter Atlantic passage. During the year, these our "kin beyond sea" have enthusiastically welcomed a Queen's daughter, and excited quite another sort of feeling by their new tariff. South Africa has leaped to the front in sudden lurid interest. Victoria has sent her Premier on a strange mission and to float a new loan. The Lusitania has run from Plymouth to Adelaide under forty days. The papers from day to day are eagerly discussing colonial topics. To and from each of these great dependencies of the Crown, threads of kinship, interest, close connection, are daily woven by the loom of Providence. It is no longer possible either to "forget" or "disregard" the colonies: steam and telegraph have ended their "remoteness and obscurity." Would that all the relations between us were noble and wise and pure, that of this mother realm and all her lusty offspring it may evermore be true:—

When love unites, wide space divides in vain,
And hands may clasp across the spreading main.

After notice of the resolution passed by the Union last week commending the society to the support of the churches, it is stated that efforts

have been made to secure an annual collection in every Congregational church in Great Britain. The case is urgent and imperative, if the society is to live and do the work for which it exists. Although the income is wretchedly inadequate, "great and invaluable results have been attained in the colonies. But there is no hope of creditable and efficient work and the acceptance of new enterprises unless there should be a large increase of contributions. As it is, Congregationalism, the system best adapted to colonial life, is relatively far behind most other church systems. In Canada there are only 24,000 Congregationalists, being little more than half per cent. of the population; in New South Wales, Victoria, and Queensland, the body provides in church accommodation for only two per cent.; in South Australia and Tasmania, for four per cent.; in New Zealand, with its 415,000 inhabitants, there are twenty churches, with 2,500 sittings, a little more than half per cent.; in Western Australia six churches provide under 1,000 sittings for 29,000 of population. The committee go on to say:—

Other denominations send forth a larger emigration, have ever regarded the colonies as a part of their foreign mission field, have been wisely lavish in men and money, and have never scrupled to grasp whatever help was possible in grants and land from the several Governments in State aid to religion. Should our churches persist in this "ostrich" policy? Ought we not to care for "our own," who are splendidly loyal to the old flag, and mainly fought, often all but singlehanded, the battle for religious equality, until State aid has been abolished in every colony? We fearlessly plead that Manitoba is as important as Central Africa—that your society should have ability to send strong men into great colonial centres,—to look after all the outlying and solitary churches in Jamaica, India, China, and the Cape; that thus the whole "English-speaking" community should make known its wants and obtain counsel and help in every crisis, and stimulus in every new departure of mission zeal and endeavour.

Yet much has been done by the agency of the society, for there have been established 500 churches and stations, and in the free air of colonial life, bishops glory in voluntarism, Presbyterian synods forget to rule, and the Colonial Missionary Society exists to embody and express the love and brotherhood of the English Churches for their children scattered all over the earth. In Canada the Congregational Missionary Society receives a grant of 20 per cent. on the amount it raises, which is expended on new and aggressive work. The first pastor sent forth by the society was the Rev. Dr. Wilkes, of Montreal, who has zealously served the churches of Canada for forty-two years. His jubilee was recently celebrated, and the committee sent him a congratulatory address engrossed on vellum. At the college over which he presides there had been an attendance of sixteen students, several of whom had completed their term. Mr. Macfadyen, B.A., was to take charge of the Inspector-street Mission Church in Montreal, and Mr. Ewing, B.A., was likely to proceed to Manitoba to found a Congregational cause in a province to which a large number of persons were emigrating from other parts of the Dominion. Other students were about to labour in Ontario and Quebec. The report goes on to speak of the mission among the fishermen and settlers on the bleak coasts of Labrador, and of the work carried on in various parts of Newfoundland by the Rev. Thomas Hall, Mr. Wilson, and Mr. Thomas in evangelistic missions, schools, and Sunday-schools. One or two new churches have been formed in New South Wales, where there are forty-three Congregational Churches with 2,253 members. The brethren there are seeking to occupy many new centres in the vast interior of the colony, and thus to provide spheres of labour for the students trained in Camden College. In connection with Victoria mention is made of the early return of the Rev. Thomas Jones, after a three years' pastorate at Collins-street Church, Melbourne. He expects to leave next year. Dr. Bevan, of New York, has been invited to succeed him. The regretted death of the Rev. John Legge, M.A., of Brighton, is also referred to. The mission work of the colony has been vigorously carried on during the year, and all the stations are reported in a healthy spiritual state. Recent letters from the Rev. F. W. Cox reveal the admirable and earnest spirit of enterprise which has ever distinguished the management of South Australian mission work; especially in the out township, towards the Murray, where the population is rapidly growing. In Western Australia bush work is being actively carried on—that vast colony containing a million square miles of territory. Branch churches have been opened in one or two districts of Queensland, and several of the missions are full of promise. In this colony, which is four times the area of France, with a population of 170,000, there are twelve central churches with grouped preaching stations, and aggregate congregations numbering 2,265. The local funds raised for mission work are very inadequate, even for the claims of the existing agencies. The report goes on to describe the operations carried on with the assistance of the society in Tasmania, of which the Rev. J. W. Shippard sends a very gratifying account; in New Zealand, where the Congregational mission unites all the churches in the south for evangelistic purposes; in Natal, where, of course, there are terrible anxieties; and in Demerara, where the Rev. J. F. Ketley is at work with some fellow-labourers.

Mr. JAMES SPICER, J.P., the treasurer, then submitted his statement for the year. This showed that the balance brought forward the preceding year had been 2034. They had received in annual

subscriptions, 842l.; donations, 399l.; congregational collections, 377l.; ladies' associations, 54l.; proportion of British Mission collections, 605l.; dividends on stock, 59l.; legacies, 205l., making a total of 2,747l. The credit side showed cash paid—agents' salaries and grants to missionaries, 1,897l.; rent of offices and British Mission expenses, 62l.; salaries, 420l.; travelling expenses, &c., 34l.; printing, advertisements, &c., 85l.; postages, &c., 19l.; leaving a balance of 227l. The society's investments consisted of 1,217l. 14s. on Five per Cent. Preference Stock of the Midland Railway.

The CHAIRMAN said it was rather a commonplace remark to make, but, nevertheless, a true one, that societies, like individuals, should not be judged by the noise they make in the world. They all knew that many individuals who made a great deal of noise did very little work, and that those who proceeded about their daily business did the most. It was so with a society like this, which, without making very much noise in the world, was doing a good and useful work. The colonies of this country had been talked about a good deal of late years. They had begun to feel their great importance to the mother country and to the tribes which surrounded these colonies, and unhappily during the past few months they had learned that they were occasionally very costly. (Applause.) It therefore became them to see that money was spent so as to put the colonies in the best possible state for the missions they had before them. He believed that Englishmen would not much like the bill they would have to pay for their colonies during the current year, but if they led the colonies to help themselves they would be of more use, and less of a drag upon this country. Sir Bartle Frere was reported to have said in substance that where England's flag had once waved it was never withdrawn. That might be true, but he hoped that if England's flag ever waved unjustly it would be withdrawn. (Applause.) A good many of their fellow-countrymen were sent to the colonies, numbers of them being men of great energy, experience, and of high principles, but he thought it must be confessed that a great many went from this country to the colonies who had not these qualifications. If a man did not get on in England, it was said, "send him to the colonies," and it was well that they should take care that those who were sent off should not be left without Christian influences. He hoped, therefore, that the work of this society would progress, and that it would have greater support than it had had because he believed that the work they were doing was a great and good work. (Applause.)

The Rev. J. P. CROWN (Bloomsbury Chapel) said that amongst the many missionary anniversaries being celebrated at this time there were few which seemed to him to have a livelier and deeper interest than that of their colonial missions. He rejoiced to be enabled to take part in such a meeting, because it had been his pleasure to know something of the working of the society in Canada. He remembered the great pleasure he felt in speaking in their church at Montreal. Just twenty years ago, too, he was brought into pleasing relations with their brethren in different parts of Australia, and a correspondence was entered upon which had led to the deepening of the interest; so that he had become practically acquainted with the work of his own body and of theirs. He rose also with great pleasure to move:—

That the report, part of which has been read, with the statement of accounts, be adopted and printed for circulation under the direction of the committee, and that the following gentlemen be the officers and committee for the year ensuing, with power to fill up vacancies. (Here follow the names.)

He felt in reading it through that it was a report which, for terseness and graphic style in many parts, had an interest such as he had not often found. It seemed, indeed, to give a photograph of the various operations of the society, which was at once pleasing and suggestive. For his part he had no sympathy with the feeling which pooh-poohed reports of societies generally, and he felt that if they were more generally read it would minister greatly to increased liberality and devotedness to aid the objects they sought to serve. (Applause.) In New South Wales it was stated that they had forty-three churches, centres of love and light in the darkness. There were 2,300 members, which meant so many souls renewed. Then there were 600 Sunday-school teachers in the midst of 6,000 Sunday scholars, figures full of poetry as well as a fact and reality and meaning for the present and the future. The fact that of these churches eighteen had been originated within the last few years was an illustration of the state of things out there. He admired and loved and honoured their brethren working out there, some almost alone and solitary. There was one who rode 100 miles every week in the saddle in order to preach the Gospel, and another who was engaged in a canoeing expedition, and whose precise whereabouts could not be exactly ascertained. It was no less their duty than their privilege to send the Gospel to these our kinsfolk who were far away. He had seen churches which tried to retain their own little modicum of blessing until it became a little stagnant pool, offensive to God and man, whereas had they let it flow out, the very outflow would have deepened the channel, and the more that had come out the more would have flowed in. There were many Christian men in the world of whom it was not half so true that they were generous because they were wealthy, as that they were wealthy because they were generous. As British Christians, they should feel it incumbent

upon them to support this society and all kindred institutions. He was afraid that sometimes their colonial work was considered a little too distinct to be regarded as part of the home missions, and a little too near to be regarded as part of the foreign missions. It seemed to occupy a kind of intermediate position between the two, and yet it was as worthy of support as either of them. The people out there were the children of this fatherland, and surely nothing could be more natural than that a Christian father should send a blessing after his children. It was wonderful what an interest attaches to everything about the dear old home for those who were far away. He remembered, on landing at Malta, his heart warming towards a Maltese policeman dressed like our own. (Laughter.) There would always be this sort of attachment to the old country, and it should be honoured by all means. (Applause.) Something was said at a meeting the other day about the colonies being separated. He hoped that would never be the case; but if it were to happen, we on this side, Christian old England (and God send the time when it should be a reality, and no mere name), and they on the other side, young England, why, the world would be the better for them. It was the young life-blood of a vigorous nation out there they had to influence, and what that nation should be when it came to its grandeur and power depended upon what it was now. Long after they had passed away, the world would be blessed in its Divine course, and would rejoice in its power. (Applause.)

The Rev. JOSEPH JOHNSTON (Freemantle, Western Australia) seconded the resolution. The colony he lived in, he said, was one of which little was known in this country, and he, therefore, thought it would be doing a good work if he could bring its claims somewhat before the public. The colony of Western Australia was 1,100 miles long and 900 miles wide, and embraced a large diversity of soil and climate. The population at the present time was barely 30,000, scattered chiefly in the south-western portion, about two-thirds of the population being residents on the banks of the Swan river. When he saw the poor people here pent up in the narrow streets, and thought of the immense tracts of land unappropriated in Western Australia, he felt sorry that some means could not be devised by which some of those toiling thousands might be transplanted to the land, there to form happy homes. There were to be found mines of copper and lead, and where he lived, the grape, the melon, the orange, and other fruits grew in rich luxuriance. It might, therefore, be asked how this country had progressed so little in influence and population. The answer was to be found in the fact that for many years it had been made a home for the criminals of this land. It had been arranged that there should be an equal number of free emigrants sent out to counterbalance the convict element, but every prison ship which went out carried about 250 prisoners, to guard whom there were some fifty or sixty old soldiers sent out, with their wives and families, and these were called free emigrants. Of these free emigrants seven-tenths were Roman Catholics, so that one-third of the population now were Papists. With these two elements they had had great difficulties to contend with, as emigrants would not select a convict colony, but passed their shores for the other colonies; and this had been especially the case with the Nonconformist emigrants. Indeed, during all the time he had been in Freemantle he had not known of more than six families of Congregationalists who had come there; his church having been built up not for Congregationalists, but for persons who had desired to hear the Gospel, and who had become gradually attached to their principles. (Applause.) Things had now taken a better turn; no convicts or worn-out old soldiers had been sent out for ten years, and a better class of emigrants were settling there. They had only three churches in the colony. Perth, the capital, had the mother church, and he did not believe that any church of equal size in any part of the British Empire had shown more liberality. In Freemantle they had had for many years a struggling church; and the third church was at Bunbury in the midst of a scattered population. The necessity was great in these districts; he had found young men and women, fifteen and sixteen years of age, who had never heard a sermon. In all the Australian colonies there was a strong feeling of loyalty to our gracious Queen, and a strong love to the old country. (Applause.) There was rising up there a great nation. He believed it would be a great and prosperous empire, and should the day ever come when the old country required help, there would be a young nation full of energy and love that would not be slow to come to the rescue. (Applause.)

The Rev. S. J. WHITMEE, F.G.S. (Dublin), next moved:—

That this meeting regards with satisfaction and gratitude to Almighty God the work which the Colonial Missionary Society has been honoured to accomplish, and in view of the rapid growth of the colonies, and the special openings for Christian enterprise in New Zealand (South), Manitoba, and in large districts of Australia, it calls upon the Congregational churches of Great Britain to sustain the plans and operations of the society with prompt and prayerful liberality.

He had especial pleasure in supporting this because he knew something of the Australian colonies and many of the Congregational churches there. Many people in this country had a low opinion of the colonies, and he had often heard them depreciated. This was a great mistake. He had the very

highest estimation of the colonies and the colonists, and the churches and ministers would do no discredit to this country. (Applause.) He had found people of great intelligence there, and, taking the population generally, he believed that intelligence was greater amongst the well-to-do people there than in this country. Their churches in the colonies drew largely on the more educated of the middle class, which was the section which supplied all the public men, and certainly he had never preached to so many high officials as he did in the colonies. Therefore Congregationalism occupied a high social and intellectual position in the colonies, and though their churches might not have grown so rapidly as some of the others, still they were most valuable institutions. In Sydney and Melbourne there were splendid churches, and he had often said that if there was one church more than another that came up to his ideal of what a Christian church should be, it was the North Adelaide Church. Comparing the ministers with ministers generally he thought their colonial brethren would stand the test very well indeed so far as intellect and spiritual energy were concerned. (Applause.) He had been a missionary many years, and there was no work he considered more important than this colonial work. There was great complaint of the bad times, and the societies were suffering, but were they allowing Jesus Christ to be the first sufferer or were they as Christians denying themselves some of the luxuries they enjoyed? They needed to rise to a higher platform, and realise the fact that they had their property in trust for the good of the world. (Applause.)

The Rev. W. WILSON (South Australia) seconded the resolution, and stated that the South Australian Congregational Union, which he represented, had been well commented upon in the report and at the meetings. The speaker referred at some length to his experience in the bush, among the scattered population of the rural districts, and to the work among the aborigines.

On the motion of Mr. SPICER a cordial vote of thanks was passed to the chairman, and the proceedings terminated.

SUFFERING IN BOSNIA.

Misses Irby and Johnston are at present making a most earnest effort to obtain seed-corn for distribution among the wretched peasantry in Bosnia. Of the 200,000 refugees on Austrian soil, nearly half perished in exile from starvation, cold, and the diseases of starvation, and on their forced repatriation in the beginning of winter, in an utterly destitute condition, hundreds reached their native land only to die. Misses Irby and Johnston have administered British aid, chiefly in the form of corn, to about 23,000 of the most wretched and suffering during this winter, and it is now an absolute necessity to give seed-corn, seeds, and tools if this long misery is to be brought to an end, as seed-time is rapidly passing away, the fields are unsown, and if no harvest be reaped this year there is the certainty of famine next winter. Some energetic helpers belonging to the Society of Friends are likely to make an effort to obtain aid for seed in connection with the Friends' yearly meeting in the middle of May, and the result will be telegraphed to Miss Irby, as after the middle of June it will be too late to sow. It is earnestly requested that any who may be willing to aid in this extremity will kindly forward contributions without delay to A. Johnston, Esq., 158, Leadenhall-street, London; Miss Sturge, 103, Wheelley's-road, Birmingham; or to Miss Wigham or Mrs. Murray Mitchell, at Bible Society House, 5, St. Andrew-square, Edinburgh, by whom they will be at once forwarded.

Miss Johnston writes as follows to a member of the Society of Friends in London:—

Kinn, Salmatia, May 24.

We were most thankful to hear of the help coming from the Friends, for there is such desperate need now, and our money has gone so fast that we decided that there could be no more distributions, and that we must go away. There seems to be no one to stand between those poor Bosnians and the last extremity of want, except the few good English people who send us money for them. The precious sowing time is quickly passing, and our hearts sink at the thought of what next winter must be if there be no harvest this year, for we cannot expect to have the means of going on helping the (comparatively) few we have hitherto kept in life. The last three days we have been occupied in giving relief in money to the people in the neighbourhood of Petrovatz. Corn can be bought where these people come from, so it is far better at once to send money into that miserable land to save the poor strengthless creatures the heavy load of corn on their return journey. A panorama of suffering and sorrow has passed before our eyes during these three days which would appal anyone not so sadly accustomed to such scenes as we are. I may safely say there was not one in all these hundreds who looked as if he had had a good meal for months. We saw their rags dripping and soaking in the rain, and clinging to the shivering limbs, an empty sack prized as a covering. Some men lost their treasures, and one was drowned in crossing the swollen streams on their way back. One man showed us a little piece of a kind of bread which he said those made who had a little flour by mixing it up with grass and leaves. It looked a most poor substitute for food; there seemed only enough flour to bind the grass and leaves together. There is great joy among the Bosnians at the sight of the tools, for they give something like hope that there is a better time coming.

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The Nonconformist.

WEDNESDAY, MAY 21, 1879.

THE WEEK.

THE announcement made in Parliament on Monday night, and received with loud cheers, that the bases of peace with Yakoo Khan have been agreed to, will be a welcome relief to the country. Everyone will rejoice that an unjust and deplorable war has been brought to an end, and that our over-burdened Eastern Empire is to be relieved from further costly sacrifices in order to secure a "scientific frontier" on the North-west. The principal points of agreement between the Ameer and Major Cavagnari are said to be, the British command of the passes, including sufficient territory to constitute a scientific frontier; the appointment of a Resident at Cabul; control of the foreign relations of Afghanistan; and independence of the Afreedee tribes without prejudice to our command of the passes. Unfortunately recent accounts do not present Yakoo Khan in a favourable light. He is said not to possess that political authority which will enable him to enforce the new treaty upon his subjects. His "political position is found to be not so strong as could be wished now that we are actually treating with him as *de facto* Ameer"; and not only so, but he seems to be "personally not so strong and able a man as his early career led us to expect. According to another account, "he lacks the education and training requisite for the transaction of public business in a spirit free from personal and private feeling. It is feared, therefore, that our troubles in Afghanistan are far from ended, and that the Indian Government have taken upon themselves a serious responsibility in undertaking to keep an incapable ruler upon an insecure throne.

We learn from Capetown that Lord Chelmsford is slowly maturing the plan of the new campaign against the Zulus, and is placed in this dilemma—If he begins operations at once, his force is inadequate for the purpose, and he leaves 150 miles of frontier unprotected; if he waits for the fresh reinforcements now being despatched from England, the weather will be less favourable, the grass burnt up, and transport difficulties aggravated. That the British force is not strong enough for its prescribed work may be inferred from the opinion expressed by Sir Garnet Wolseley when in South Africa to the effect that at least 20,000 regular troops would be needed properly to subdue Zululand. One or two more of the king's relatives have come in, and the special correspondent of the *Daily News* reports that Cetewayo continues to send in emissaries, and that Bishop Colenso and other well-informed men are convinced that the Zulu king is ready to accept almost any terms short of unconditional submission, which he regards as synonymous with perpetual imprisonment. The colonists are perfectly satisfied with the policy of the High-Commissioner and the commander-in-chief; one reason for which may be that the war costs the mother country half-a-million a week, on which contractors are growing fat. Addressing a meeting at Henley yesterday, Dr. Moffat, who is of course specially qualified to form a sound opinion, not only condemned the war as most unjust and brutal, but expressed his conviction that it would last a long time yet. As the terms offered to Cetewayo were such as no African chief would accept, he would probably retire northward if Ulundi should be in peril, and retreat as far as the Zambesi. Thus the conflict, which had already cost us hundreds of soldiers, might last for some years. The war, says one correspondent, is already assuming the dimensions of the Crimean war, and has, in some respects, outgrown them, and its cost is "stupendous."

The relations between the French and British Governments are getting into a very unsatisfactory condition. The other day an article appeared in the *République Française* asserting

that a feeling of mistrust of England is gradually arising in France, which the *Journal des Débats* explains by the irritating and scornful abstention of our Government to support the claims of Greece as defined by the Berlin Treaty, by their refusal to remove difficulties in Syria, and by the notorious activity of the British Consul in the intrigue which overthrew the late Egyptian Cabinet. It is quite possible that the French Government have been annoyed at the reluctance of the Beaconsfield Cabinet to use coercive measures at Cairo with a view to serve the interests of foreign bondholders. But as regards Greece, England has persistently offered passive opposition to the frontier in Epirus as recommended in the Berlin protocol, and is said to be the main obstacle to that collective action by means of a conference at Constantinople which France has proposed. The obscure explanations given in Parliament by no means remove that impression. We hope the remarkable demonstration at Willis's Rooms on Saturday will have some effect in moving the Government from their attitude of passive resistance to the claims of the Hellenic Kingdom, especially as some leading Conservatives were present at the meeting, and by implication condemned the policy of their leaders. As Lord Rosebery well put it, this is the last chance for England to assist in emancipating a Christian population from Turkish domination. There can be no doubt that the development of the Greek kingdom would, as one of the resolutions adopted declares, "offer a sure guarantee of peace and liberty in the East."

We are sorry to record that Prince Bismarck is carrying all before him in the German Parliament, where the clauses of his highly Protectionist tariff bill are being voted by large majorities. The Chancellor having succeeded in detaching from the Opposition the Ultramontane members, with Herr Windthorst as their leader, the Free Trade party are unable to make head against him. The National Liberal party is virtually broken up, and Herr von Forckenbeck, an eminent member of that party, has, on the plea that his views are now at variance with the majority, resigned his position as Speaker of the Assembly. Such things do not move Prince Bismarck's resolution, nor even the formation of an anti-Protectionist League by the representatives of some seventy German cities and towns. Of course, the Clericals will get their *quid pro quo* in some concessions as to the Falk Laws. British commerce with Germany, which is very large, will receive a serious blow by Prince Bismarck's new tariff, and that, too, at a time when other markets are being closed against us. Its disastrous effects upon German industry will, it is believed, soon become apparent, and then we may look for a reaction against a fiscal policy which for the moment fills the coffers of the State at the expense of national interests.

The evacuation of Bulgaria and Roumelia by the Russian troops has begun, and is regularly proceeding, and the high officials of the Czar are cordially adopting the requisite measures for ensuring a favourable reception to Aleko Pasha on his arrival at Philippopolis as Governor-General of Eastern Roumelia, from which province the Sultan is quite content that his troops should be excluded. In announcing the evacuation of the two provinces by his forces, the Czar says in a proclamation, "I hail the resurrection of the Bulgarian people"; and adds, "When you consider the past and compare it with the present, you may look forward with perfect confidence to the future"—words which not obscurely hint at that union of the two Principalities which will ultimately create a strong nation on the slopes of the Balkans, and prove to be a bulwark alike against Russia and Turkey. In other respects the Eastern Question awaits settlement. The Porte is still struggling with financial difficulties, and still declining that effective European control which will enable it to secure the desired loan of twenty millions. Here again France and England do not appear to be in accord; the former Power objecting to the

guarantees which the latter is willing to accept, and declining to proceed further for the relief of Turkey till a settlement has been arrived at in respect to the Greek frontier question.

In connection with the above subject we have received a letter from Philippopolis with an interesting account of the recent demonstration on the occasion of the Czar's birthday, with the double purpose of giving outward expression to the national wishes of the population, and protesting against the occupation of the territory under any circumstances by Turkish troops. At the same time the Russian army in that city, 30,000 strong, and the Bulgarian National Guard were reviewed by General Stolepine, the present Governor-General of Eastern Roumelia, who was received with the utmost enthusiasm. Since the letter was written, as we learn by telegraph, events have moved fast in that region. The Porte has agreed to hold in abeyance its treaty right to send troops into the Principality, and it has been arranged that the entire Russian army shall have evacuated both Bulgaria and Eastern Roumelia by the 1st of August—the infantry embarking at Bourgas, and the cavalry and artillery retiring across the Balkans to Rustchuk. There are, according to our correspondent, four points upon which the whole population of Eastern Bulgaria are agreed, and in the Assembly of Notables there are two parties, who differ only as to the necessity of immediate action. We quote the following as illustrative of the general state of feeling:—

The Bulgarian Exarch, who is president of the Assembly, thus formulated to me "the four points":—First, that the Sultan should renounce all idea of sending Mussulman troops into the province of Eastern Roumelia—either into the Balkans or into the towns. Second, that the Governor-General of Eastern Roumelia should be appointed by the European Powers, and that his appointment should only be confirmed by the Porte. Third, that the Governor-General should have no power to call into the province for any purpose Ottoman troops without the consent of the European Powers. Fourth, that the Sultan should renounce the appointment of the officers of the militia and gendarmerie; and that these appointments should lie solely in the hands of the Governor-General, who should select them from the native population.

A minority, composed, so I have been informed, of the least influential persons in the Assembly, wish to accept Prince Vogorides as Governor-General, who they believe will, backed by the public opinion of Europe, carry out their four points. They are willing, however, to commit themselves to the effect that should Prince Vogorides not faithfully engage to carry out their programme, and should he attempt to call into the province Turkish troops, they will join in a general rising for the consummation of their aspirations. On the other hand, the large majority will accept no compromise, and are inclined to insist that unless their four points are granted now they will call the whole nation to arms. They say, "Better to fight now, even to the death, than be lulled into a false security, and find ourselves at no distant date in the grasp of the Turk again." The secret meetings continue, and it is expected that a unanimous decision will be come to in the course of a few days.

Since then everything has been arranged. The Porte has given its sanction to the organic statute of Eastern Roumelia, the International Commission is about starting from Constantinople for Philippopolis, and thither it will be followed a day later by Aleko Pasha (or, as the people prefer to call him, Prince Vogorides), to whom General Stolepine will formally transfer the government of the Principality.

We report elsewhere at considerable length the proceedings of the second session of the Congregational Union, and the annual meetings of the London Missionary and Peace Societies. The first was remarkable for very interesting discussions on the state of the churches, the causes of the present decline of religious zeal, and the effect upon Christian work of the prevalence of sceptical views. At the Exeter Hall meeting the Rev. W. G. Lawes, whose speech and manner call to mind the time when Williams and Moffat excited so much enthusiasm on behalf of missionary enterprise, gave a deeply interesting account of the labours of himself and coadjutors in New Guinea amid difficulties and discouragements hardly ever surpassed. Mr. Lawes is a minister of the Gospel of Peace, and some parts of his address would have told with much effect on the platform of the Peace Society.

SKETCHES FROM THE GALLERY.

HOUSE OF COMMONS, Monday Night.

Observing sequence of date at the sacrifice of order of importance, I must notice an editorial paragraph which appeared in the *Nonconformist* of last week. In common with your other readers I received from the issue of last Wednesday the first intimation that a communication had been made to you with reference to the veracity of a portion of the correspondence dealing with Mr. Rylands's resolution on the financial policy of the Government. It is said in the paragraph that the remarks in question were "based on wrong information," and that contrary to the statement there made, "the action taken by Mr. Rylands was generally approved by the party." A journalist's reputation for carefulness of statement is perhaps scarcely less dear to him than a member of Parliament's solicitude for his own political reputation. On this ground, as well as on the presumption that you will not be unwilling to vindicate the character of a contribution which you honour with a prominent place in your journal—I must ask you to permit me to make a single remark on this contradiction. If it were a matter merely of affirmation on my part and denial on the part of Mr. Rylands, it might be judicious for me to say nothing. But it happens that public, and perhaps unimpeachable, testimony has been given in the House of Commons as to the correctness of the representation made in this column with respect to the incubation of Mr. Rylands's action. In the debate which arose on the resolutions, Mr. Goschen somewhat went out of his way deliberately and pointedly to affirm that Mr. Rylands had taken his course without observing those forms of intercommunication which are found convenient for party debate, and are certainly only fair to a body composed of many hundred individuals who cannot fail to be compromised (not necessarily injuriously) when one individual comes forward to raise a debate on a question of the first importance. I should add that the portion of my letter, the truth of which is somewhat peremptorily challenged, was written before Mr. Goschen spoke. It was based on information common to anyone conversant with the drift of politics in the House of Commons.

The Ministry are still daringly coquetting with the question of University education in Ireland. It is a matter which, if Lord Beaconsfield were slavishly submissive to the warnings of experience, he would gladly leave alone. It was this measure which arrested the progress of Mr. Gladstone when still in the height of his power. His Administration survived for some months the abortive attempt to deal with the Irish University question. But Mr. Gladstone never got over the fall he then suffered; and the incident had a far-reaching effect, embittering, apparently permanently, the relation between the great Liberal statesman and some of his followers. Lord Beaconsfield has one advantage over Mr. Gladstone in approaching a question like this. Mr. Gladstone had convictions, and was animated exclusively by a desire to do what was fair and just. Lord Beaconsfield regards the Irish University question as something to be got out of the way—anyhow so that it be pushed aside. It is always coming up in Parliament, supplying avenues for obstruction. Moreover, it is possible that something may be gained by dealing with the question just now; for Ireland, pacified on a vexed question of long standing, could not with good grace assist in its benefactor's discomfiture at the polling-booth. I have reason to believe, however, that while thus nibbling at the question the Ministry have done nothing to commit themselves to the bill of The O'Connor Don. They will watch it with kindly interest, and try to get something out of it. But you will not find them doing as Mr. Gladstone did—staking their administrative life on its success.

Mr. Gladstone was not in his place Thursday night when The O'Connor Don brought in his bill. The House was, indeed, something less than half full; for with their usual observance of small tactics, the Ministry had so placed the bill with relation to the other orders as to make a little profit out of it. The Army Discipline Bill stood first on the orders for committee, and Ministers had observed with alarm the return of Mr. Parnell and Mr. Biggar. There is no knowing when these gentlemen will "break out;" and when they do, the Army Bill with its 180 clauses will present an illimitable field of enterprise. Accordingly, the Ministry very cleverly arranged so that the first and freshest hours of the night should be given to the Army Bill. The Chancellor said, in effect, "We will sit in Committee till about eleven o'clock, earlier or later, according to the progress made. Then we will make way for the Irish University Bill." This, of course, put Irish members on their good behaviour. If they obstructed the Army

Bill, there would be no time for proceeding with the University Bill. The little dodge answered moderately well. Half-a-dozen clauses of the bill were passed, and at half-past eleven The O'Connor Don rose to make his speech.

It was curious to note the attitude of parties, and sections of parties, when "The Don," as his compatriots call him, sat down. Mr. Forster had undertaken to represent ex-Ministers. The Chancellor of the Exchequer was in his place. There was a good muster of Irish members, and a sprinkling of English and Scotch Liberals and Conservatives. When Mr. Kavanagh had seconded the motion for the first reading of the bill, the silence was at length broken by cheerful Lord Charles Beresford, who, with sailor-like frankness, went a great deal further than any responsible people were ready to go. He declared his willingness to promote the establishment of an Irish Catholic University, and meanwhile warmly supported the bill. One or two other members spoke before Mr. Forster and the Chancellor of the Exchequer saved appearances by each uttering a few words without committing himself. Mr. Forster had, perhaps, the best of it, as he could indulge in the expression of the hope that the Ministry would afford facility for fully discussing the bill. After a characteristic croak from Mr. Meldon, leave was given to bring in the bill, and the first scene in what may prove a moving drama quietly closed.

On Friday the Commons had a morning sitting, taking up again the Army Discipline Bill, and a dull evening was spent in fulfilment of a pledge to keep a House while Mr. Knatchbull-Hugessen told the familiar tale of the wrongs of brewers in respect of their licences. But the chief attraction of the day was in the House of Lords, where the Duke of Argyll, fresh from a sanatorium on the shores of the Mediterranean, reopened the Eastern Question in a vigorous and comprehensive speech. The Duke had had time to prepare his oration, and had evidently polished it with infinite care. He told some home truths in pointed manner, and roused up Lord Beaconsfield to an immediate reply. It was instructive to note how the Premier's speech varied in merit. He had evidently prepared with some care a counterblast to the expected attack from the fiery Scotch Duke. For a speaker who does not use many notes, he had brought quite a bushel down with him. But all the good things were said in the opening part of his reply, when he spoke impromptu in repartee to the Duke's plain speech. Afterwards, when he came to his notes, he was weary and laboured, and the House gradually emptied. There was no motion before the House, and in spite of the interposition of the Marquis of Salisbury the debate consisted principally of a duel between one of the oldest dukes and absolutely the newest earl.

To-night the Chancellor of the Exchequer had the satisfaction of announcing that the bases of peace had been agreed upon between Yakoob Khan and Lord Lytton. This news was received with a cheer expressive of unfeigned relief. It is something to have got rid of one of our little wars. After this the House went quietly into committee of supply, remaining at work for the greater part of the night; about a score of members reluctantly voting money. Shortly before eleven progress was reported, in order that the Customs and Inland Revenue Bill might be advanced a stage, an opportunity seized by Mr. Newdegate for raising a broad Constitutional question affecting the rights of Ministries to make treaties, especially Customs treaties. It was not a very lively affair, the Chancellor having, with an astuteness probably not due to his own initiative, so arranged the business that the debate opened at an hour which made it impossible fully to discuss so big a question.

A life of the late Dr. Livingstone is in progress, under the supervision of his family, bearing especially on his personal and domestic character and his work as a missionary. The preparation of the book has been entrusted to Professor Blaikie, of Edinburgh. Friends of Dr. Livingstone in possession of any of his letters are requested to forward them to his son-in-law, Mr. A. L. Bruce, 10, Regent-terrace, Edinburgh, who will return them after perusal.

Mr. Rassam, who is carrying on the work begun by the late Mr. George Smith, has just discovered at Babylon an octagonal cylinder, on the sides of which are engraved a history of the campaign of Sennacherib against King Hezekiah. This important find is to be sent to London for safe keeping in the British Museum.

Mr. Richmond, son of the Royal Academician, has been appointed Slade Professor of Fine Arts in the Oxford University, in succession to Mr. Ruskin.

Mr. Thorold Rogers is preparing for publication a continuation of his "History of Agriculture and Prices in England," including the important period from 1401 to 1582.

Correspondence.

RELIGIOUS EQUALITY AND UNIVERSITY EDUCATION IN IRELAND.

To the Editor of the Nonconformist.

SIR,—In a recent number of your paper you gave a brief paragraph noticing the desperate outrages that have been taking place in Connemara for several months back. Tolerably full details of the magisterial investigations into some of them will be found in the *Dublin Evening Mail* and the *Express* of the 16th, 17th, 18th, and 19th of April, but the vast majority of Irish newspapers have skilfully ignored the matter from first to last. The prospects of a general election and certain "special temptations," alluded to in your excellent leader of the 1st of May on the Romish University Question, besetting the souls of bankers after endowments out of the surplus millions of the defunct Establishment, are no doubt in a great measure the main causes of the silence of the Irish Press generally on the remarkable way in which the Roman Catholic hierarchy, priests, and people are displaying their notions of civil liberty and religious equality in Connemara. It is so essential that this silence should not prevent the truth reaching that great section of the English people which can be best relied on at the present crisis that I ask the favour of space in your columns to give certain extracts from the *Express* and the *Mail*. Abridgements of these extracts have been published in a statement issued by the Irish Church Missionary Society; but fearing that this statement might be in any way partial or unfair to the Roman Catholic party, I took much pains to collect the back numbers of the newspapers and to read the full reports of the first disturbance in Connemara in November last. I have found that a great many persons in Ireland who have read with great care and interest the reports of the riots during the last three months in the neighbourhood of Clifden have never read, or if they have read have totally forgotten, the following report, which I give word for word from the *Daily Express* :—

A PRIEST'S VISIT TO A PROTESTANT SCHOOL.—PETTY SESSIONS, CLIFDEN, CONNEMARA.

(From the *Daily Express* of Dec. 13, 1878.)

A remarkable case came on for hearing at Clifden, Connemara, on Tuesday last, before Messrs. Armstrong, Wall, and Parkinson, R.M., and excited a vast amount of public feeling. The action was brought for trespass and assault by the Rev. Canon Cory, rector of Clifden, and Mrs. Ellen Young, teacher of the Irish Church Mission School at Belleek, (a village in the same parish), against the Rev. William Rhatigan, Roman Catholic curate. It appeared by the evidence of Mrs. Young, the teacher, supported by that of several of the children, and wholly uncontradicted, that the reverend gentleman forcibly entered the Protestant school on Nov. 25 last. After he had demanded and received two of the children who were claimed by their grandmother, the priest then entered the school in a violent manner, seized several of the children, demanded their name and ordered them out of the school, and on their mistress interposing, the priest held a stick to her mouth, called her a "rap" and an "unfortunate wretch," and terrified both her and the children. It was urged in defence that the teacher had insulted the priest, by producing a Bible and calling on the children to recite verses from it, proving that Jesus loved little children, and other points of a like nature, and that this was done in an offensive manner, and that the priest had the authority of some of the parents to demand the children. The case continued for several hours in a crowded court, when it suddenly terminated by the priest admitting that he had used the offensive epithets in a moment of excitement, though not in the bad sense in which they were understood, and offering an apology in open court through his attorney. This was at once accepted by Canon Cory in the name of Mrs. Young, and the bench expressed their gratification at the result.

The defence (?) made by Mr. Rhatigan, that when he trespassed on a Protestant school he was insulted by hearing the Bible taught to the pupils, is too absurd to waste words on it. It is plain that he had no legal right to enter the schools at all, or to take a single child out of them, unless he could show a written order from its natural guardians authorising him to do so. Mrs. Young, however, for peace sake, was polite enough to take his word for it that he had been sent by the grandmother of two children for them, and she surrendered them to his keeping. As anyone who knows the true spirit of Romanism might have expected, this only led to further encroachments. It was a still greater mistake of Canon Cory to allow Mr. Rhatigan to leave the Clifden court without being bound over to keep the peace in heavy securities. In France or Rome any priest acting as he had done would be sharply punished; it is only under the government of the English in Ireland, I regret to say, that he could hope to escape with impunity. I will let the *Dublin Evening Mail* continue the tale and relate the reward Canon Cory,

Mrs. Young, and the magistrates had for their forbearance :—

(From the *Dublin Evening Mail*, April 16.)

This (the acceptance of the apology) restored peace to the district, which continued up to the 28th of February, when the Rev. Mr. Rhatigan recommenced his visits to the mission schools. As far as I can learn he pursued a similar course with regard to Orney Island school as he had done at Belleek. And on the schoolmaster, Mr. MacNeill, interfering, he, the schoolmaster, was struck twice by a stick which the priest carried. These statements are now being investigated. The master then forcibly ejected the priest, who fell upon a rock outside the school-house door. He then, as is alleged, called upon a number of people who were gathered about the locality to witness the "assault" and "insult" to which he had been subjected. They besieged the house; the schoolmaster had to barricade his doors and windows; every one of the latter were broken, and a reign of terror has existed ever since for the unfortunate Protestants of Connemara. They petitioned the Viceroy for protection, and a number of police, with an iron barrack for their temporary accommodation, were sent down to Connemara. On Sunday, the 2nd of March, after Mr. Rhatigan had again related to the people in his chapel how he had been forcibly ejected and beaten by Mr. MacNeill, they came out into the road and chapel-yard, and hooted and flung stones at the house of a Protestant. One of the Roman Catholic policemen, who had been at mass, interfered to stop the stone throwing. He swore on the 15th of April, in the Clifden Court-house, that when he was thus engaged in the discharge of his duty, Mr. Rhatigan called to him, "Policeman, my people will not be dictated to by you or by anyone but myself." Again, on Sunday, the 23rd of March, when the unfortunate schoolmaster, Mr. MacNeill, and his daughter were proceeding to the Protestant church (they had been prisoners in their own house until then) with an escort of two policemen with loaded rifles, they were set upon by a crowd of twenty or thirty persons going to the Roman Catholic church, who with cries of "Blood for blood!" and "We'll have his life!" pursued Mr. MacNeill with volleys of stones, and when he took shelter in a cottage at the roadside, the policemen trying to keep the door of it, they were struck, one of them desperately beaten, kicked, and injured, his rifle torn from him and broken. MacNeill and his daughter were both brutally cut and beaten, and left covered with blood, when with difficulty the pious Romanists were called off their prey at the eleventh hour by a Rev. Mr. Flannery, another priest, and led to their mass, for which the bells were ringing. One thinks of Whitier's lines on the massacres at Perugia during the archiepiscopate of the present Pope :—

"Hark! the bells jow and jangle the same blessed way
That they did when they rang for Bartholomew's Day,
Te Deum Laudamus! all round without stint
The incense-pot swings with the taint of blood in't!"

The sworn testimony of the four Roman Catholic policemen, as well as of Mr. MacNeill and his daughter and others, is given at length in the papers referred to, and I earnestly commend it to the attention of your readers who can spare a thought from foreign to home affairs, and who are now considering the Romish University question. At the close of the investigation the Galway justices recalled the policeman who had sworn that Mr. Rhatigan had called out to him when he was checking the rioters, "Policeman, my people will not be dictated to by you or by anyone but myself." Questioned if he were not mistaken as to this, the policeman repeated (as he had already sworn) that these were the exact words which the priest spoke. The justices consulted together for a while, and then pronounced Mr. Rhatigan innocent of all complicity with the rioters, but committed thirteen of his lay co-religionists to prison until the July Quarter Sessions. They have since been bailed out.

I ought to add that all the newspapers unite in stating that the missionaries had for years been living on good terms with the people until the occurrences in November and February. English Protestants are sometimes disposed to pronounce their Irish co-religionists intolerant. I confidently affirm that if Mr. Rhatigan and his brother priests and their archbishop had confined themselves to denouncing Protestantism, as Cardinal Manning and his priests do, in their pulpits and schools—if these Connemara priests had warned or threatened with spiritual censures parents who sent their children to Protestant schools—Irish Protestants would not have complained against them. But it is not equality the Romish priests ask from us. They claim a monstrous right to enter our Protestant schools as though they were petty kings in the land, over Protestants and Romanists alike, and to bully and coerce us. And all this while they are knocking at the door of the Treasury for grants of millions of Protestant money! Have the Protestants of England taken leave of their senses that they even condescend to listen to such a demand for an hour? Can they not see that any Government which thinks of granting it is only carrying on the old iniquitous game Mr. Froude exposed in his "English in Ireland," of attempting to govern this country by the corruption of State Churches? To say that endowing a Roman Catholic University is not virtually endowing a Roman Catholic Church is farcical, in face of the declaration of the Romish hierarchy over and over again made,

and made as the groundwork of their demands, that the college and school are departments of the Church; and, as the Romish Bishop of Cork said, that the battle of the Church is to be fought on the floor of the schoolroom. The clerical gentlemen of Trinity College, Dublin, are incapable of the noble self-sacrifice made by the Free Church of Scotland. The former would rather consent to the endowment of a Popish college (i.e., a department of the Popish Church which they are solemnly bound by their ordination vows to oppose in every way) than surrender the Divinity School. So that in this month of May we are likely enough to see the strange spectacle of a kind of race, an ecclesiastical Derby, run for the great Surplus Sweepstakes between the two Churches, unless the good sense, free spirit, and abhorrence of intolerance inherent in the Nonconformists of England comes to the rescue.

At the time of the disestablishment Ministers virtually pledged themselves that the money accruing from it should not be applied to other than secular purposes. The Romish priests' project then was to dismiss the Liberals and call in a Tory Ministry, which might with a semblance of conscience break this pledge. It is to further this project the Roman Catholic M.P.'s, nominees of priests, are still keeping in the Tories. The mass of the Roman Catholic tenantry do not wish for the University, or even for State pay for schools. They are beginning to see that they are being cheated by pretended friends. If their interests and wishes were consulted the surplus would go to Mr. Shaw Lefevre's proposed commission, to the purchase and reclamation of waste lands, and to the support of hospitals and infirmaries, which are a heavy burden on the over-taxed people. This surplus money was literally wrung from the soil of Ireland in the last century. The extortion of it kept the land waste, so that it would be only common justice to let some of it go to reclaim waste lands now, and relieve the peasantry who are cutting each other's throats for patches of bog at rack-rents.

I am, Sir, yours truly,
HIBERNICUS.

ECCLESIASTICAL MISCELLANY.

DR. LIGHTFOOT was on Thursday enthroned as Bishop of Durham in the cathedral of his diocese in the presence of an immense congregation.

THE BERMONDSEY ENDOWMENT QUESTION.—The excitement over the vestry elections in Bermondsey ended on Thursday by the Anti-Church-rate party filling ten of the thirteen vacancies. This gives them now a considerable majority pledged against voting the 200*l.* a year to the rector out of the rates. Three of the most wealthy in the locality were defeated, one of them having sat in the vestry for more than twenty years. In three of the wards the votes polled by the Anti-Church-rate candidates were 3,512, while the other party polled only 2,316, thus giving those returned a majority of 1,196 votes.

THE ARUNDEL CHURCH CASE.—Lord Coleridge gave his decision in the Common Pleas Division on Saturday, in the case of the Duke of Norfolk v. Arbutnot. The action was one for trespass in removing a brick from a wall built by the Duke of Norfolk to divide the Fitzalan Chapel from the parish church of Arundel; but the real question was whether the chapel, which had been the burial place of the Howards for centuries, was the private chapel of the Dukes of Norfolk, or was part of the parish church? The case was heard without a jury. His lordship gave judgment for the plaintiff with 40*s.* damages and costs, and also granted the injunction which the plaintiff claimed. He likewise gave judgment against the defendant in respect of his counter-claim, and refused the injunction which he asked.

ST. JAMES'S, HATCHAM.—The Bishop of Rochester has addressed a letter to Mr. Saunders, the churchwarden of St. James's, Hatcham, and sent a copy to the Rev. H. A. Walker, the vicar, in which he rules that the eastward position in consecrating the elements is permissible only on the understanding that the consecrating act is done before the congregation. The administration of the Holy Communion on the first Sunday after Easter without previous warning was both irregular and unwise. The bishop further regrets the disgraceful state of the fabric, and recommends a presentment to the archdeacon on his next visitation. With regard to the rudeness complained of by the vicar, he hopes he is right in assuming that "if there has been roughness on the churchwarden's side, there has been over-sensitiveness on the vicar's." But the alleged irreverence," concludes the bishop, "is a grievous dishonour to Almighty God, and a kind of outrage on His house of prayer; and those who by such means think to promote the cause of truth and order only succeed in inflicting on it a vital and permanent injury."

ANOTHER CRY FOR MR. O. MORGAN'S BURIAL BILL.—The Carnarvon *Herald* says that strange and pitiable was the recent sight on the highway in front of the entrance to the parish churchyard at Llanfairfechan. Placed on two chairs was a small coffin containing the body of a child eight weeks old.

Around were the sorrowing parents and friends, made more sorrowful at the circumstances necessitating a highway funeral service. Bareheaded in the road was a Nonconformist minister reading Cor. xv. and offering a consolatory prayer. Inside the churchyard were a young curate, minus his surplice, and the parish sexton, both more to be pitied than blamed. We further learn from the *Herald* that the little one was the child of Baptists, and had not therefore been baptized. Consequently the incumbent declined to allow the burial service to be performed; but he thoughtlessly delayed making his decision known until it was too late to arrange for a service in the village chapel. The Rev. J. Griffith, Baptist minister, attended and conducted the service in the road, while the curate, true probably to his instructions, and the sexton, kept guard inside the churchyard to see, no doubt, that there was no service conducted inside the consecrated grounds. The body was borne to the grave and lowered into it in painful silence, disturbed only by the sobs of the mother, whose feelings were harrowed at the apparent ignominy cast upon her innocent babe. She, who took but the common-sense view of the matter, was heard to say that if the Church people would not admit it to their church, they could not keep it from heaven.

MR. GLADSTONE AND THE LATE DR. DUFF.—A complimentary dinner was given on Friday evening at the Westminster Palace Hotel to Dr. George Smith, the biographer of Dr. Alexander Duff, who was well known in connection with the Scottish missions to India. Mr. Pirie Duff presided over a numerous and influential company. In proposing the "Memory of Dr. Duff," Mr. Gladstone said that Dr. Duff was one who not only stood in the first rank among distinguished missionary labourers, but who likewise laboured so intensely in the cause that he reaped his reward in the world at an earlier date than those whose earthly careers were prolonged. Let no man, he said, envy him the crown he had gained, but let every man, on the contrary, knowing that they then stood in the presence and under the judgment of Him before whom they must all appear, rejoice that those missionary labourers had fought a good fight and had run their race manfully and nobly. Whatever account others might render, they at least had devoted all their energies to diminish the lamentable sum total of sins and sorrows in the world, and done something for their race and for eternity. It was an honour to the chairman to bear the name of a man who held so foremost a place in such a company as Carey and Marshman and Dr. Moffat. He could not wish him a greater blessing, nor a nobler succession, and he expressed the hope that no descendant of his family might ever give cause to say that he was unworthy of Dr. Duff. The toast having been drunk in silence, the chairman proposed the health of Dr. Smith, who briefly acknowledged the compliment, after which the company rose.

THE CHURCH ASSOCIATION on Friday held its annual Conference at Willis's Rooms, Mr. Andrews in the chair. Canon Garbett read a paper on the present position of the Evangelical school in the Church and its future prospects, which paper maintained that the Evangelicals were the direct descendants of Harvey and Romaine, and Scott, and Newton, and Simeon; that the great characteristic of their school was personal contact with God. They had not changed, but other parties in Church and State had. Their party was the Church of England. Canon Ryle expressed his hearty concurrence in all that had been said by Canon Garbett. Reports were read from different branches, the general impression produced by which seemed to be that the Evangelical party were in a flourishing state. A paper was also read by Mr. Edward Bannister on the work of the Church Association as connected with the latest judicial decisions. He contended that the first great object of the society—viz., to show that the Ritualistic offenders were in the wrong—had been fully attained. It was not, however, anticipated that, when the Ritualistic practices were shown to be illegal by the Ecclesiastical Courts, the men subject thereto would deliberately refuse obedience and become law-breakers, and still less that when the law was made clear several of the bishops would exercise their episcopal powers rather with a view to shield than coerce the offenders. The chairman stated that from the numerous branches of the association a clear expression of opinion had been obtained that the society's strenuous exertions were still urgently needed. Complaint was made of the slow action to the association, to which he replied that that was due to the peculiar state of the ecclesiastical law, which they could put in motion, although they could not control its decisions. The Revs. J. S. C. Adams, of Wolverhampton, and J. W. Johnson, of Leamington, Dr. Jardine, Dr. Wainwright, Mr. Stubbs, of Liverpool, and Mr. Shipton took part in the discussion which followed, as did also Mr. Lovell, who said that the association had expended 50,000*l.* in litigation, not a shilling of which did he consider wasted, as the results had been quite as satisfactory as he expected.

The Coffee Public-houses National Society (Limited), whose advertisement appears in our Supplement, has been formed under influential patronage, for the purpose of opening throughout the country houses where, without supplying intoxicating drink, the public may obtain refreshment and all the accommodation of a club-house. As tending to promote temperance, we hope the movement may be well conducted and successful.

IRISH EVANGELICAL SOCIETY.

The sixty-fifth annual meeting of this society was held at Finsbury Chapel on Monday evening. In the absence of Sir Charles Reed, who was unable to be present, the chair was taken by Mr. JAMES SCRUTTON. After singing and prayer by the Rev. E. H. Jones, the Rev. W. W. Jubb, the secretary, read the report, which quoted the opinion of the late Mr. Charles Dickens and Sydney Smith that the religion of Ireland was the chief cause of its sorrows. The mission of that society was to assist in giving those people a purer faith, and they fulfilled it more in the spirit of heralds proclaiming glory to God than in the hostile tones of angry polemics. Evangelistic work had been carried on with considerable success, but had been limited by the inability of the committee to employ a special agent for that work. But several brethren had engaged in the work and met with success.

The Rev. J. Stirling, of Sligo, reported that 315 meetings had been held, and about 330 addresses given, they had been received with cordiality, and testimonies of the good done had been received. The Rev. John White expressed regret that the want of funds would prevent the continuance of that evangelistic work, and the committee, while urging that such work should not be neglected, were not forgetful of the work of gathering the people into churches, and ministrations had been sustained in Ulster, Leinster, Munster, and Connaught. During the year three new churches had been formed in Ulster, and they all gave great promise of efficiency and usefulness. In Belfast and Carrickfergus progress was being made. From Strait twenty-seven members had emigrated, and it was remarked that there was an almost overflowing tide running from those churches to Canada, Australia, and New Zealand. In Limerick all the institutions were nobly sustained. The Rev. G. Wight, of Newry, had been cheered by the receipt of 50*l.* for the society's funds from a friend in Australia, who acknowledged the good received from the church in that town. Donoughmore had greatly brightened up and exhibited symptoms of freshness and vigour; and gratifying reports had been received from Donaghry. Zion Chapel, Dublin, was now affiliated with York-street Church, and the committee, believing that it was of paramount importance that Congregationalism should be well represented in Dublin, rejoiced that Mr. Whitmee had settled there as pastor. At Limerick the church was small, but had in it the germs of enlargement and force, the people contributed nobly, and the committee had assisted them liberally. The Rev. W. Fox continued his good work in Cork. In Connaught the sphere of the Rev. J. Kidd was about as hard as any in Ireland. The Roman Catholic influence was very strong and overbearing, but the Church continued to maintain their faith and to assert their freedom. During last summer Messrs. Kelly, of the Nottingham Institute, were employed for seven weeks in evangelistic work in the north of Ireland, and were well received. The committee could point to twenty-two central stations and 100 out-stations where the Gospel was preached, but they felt that that was not all that they ought to be doing. But until the churches of Great Britain realised the gravity of the position and the grandeur of the work, the efforts of the society would be paralysed, and the demands of Ireland would be mocked rather than met. The expenditure of that society had greatly exceeded its income, and the year closed with a balance against them of 1,500*l.*, which had caused the committee much anxiety, as they did not feel justified in spending so much more than they received, and yet the openings for missionary operations in Ireland were so many and so promising that it seemed to them something like calamity not to be able to avail themselves of them. The churches had not responded to the appeals with the liberality which Ireland demands. The Congregationalists, as a body, were in the front rank of those who disestablished the Protestant Church, and it was not to be expected that they would be the last to show, by their generous support of Irish missions, the excellencies of those principles of Voluntarism upon which they so often and so eloquently dilate. Never had they a better opportunity of exhibiting the strength of their free ecclesiastical life than when the Episcopal Church was separated from State patronage and control. But they let the opportunity slip; and men have not been slow to reproach them with what was considered to be the inconsistency between their principles and their practice. There may not be much in this charge, but there is something in that which this society brings against the Independent churches of so far ignoring its work as to be, to a great extent, indifferent to its claims. The Irish crowd into our towns and cities, they people the densely-populated districts of our great communities, and they affect considerably the lower strata of our English life. In raising them we are raising ourselves, and our mission to Ireland may be but an indirect way of carrying on a mission amongst the great populations of England. "The society's mission differs in its character according to the place where its agents labour; but in each station it has a sphere distinct and important. In some places our efforts are purely missionary; in others, we supply a ministry for those who are attached to our forms of church life and order; and in others—and this is not the least important—we are a spiritual witness in the presence of an indifference which has upon it almost the coldness of death; and to stamp out the life of our Independent churches in Ireland would be to

strike a blow at the country, alike disastrous and cruel. But this cannot and will not be done. Let the churches in England once feel the importance of this mission, and there will be an interest created in it which shall lift it to the position that it so fairly deserves, and give to it the moderate support which it so modestly claims." The treasurer's account showed that the total receipts for the year had been 2,261*l.*, and the expenditure 3,030*l.*, which, with a balance of 775*l.* due to treasurer at the end of last year, left a sum of 1,524*l.* now due to the treasurer.

The CHAIRMAN, in rising to move the adoption of the report, said it contained a record of much earnest Christian work conducted under circumstances of much encouragement, but accompanied by difficulties under which their churches in Ireland had long suffered—from poverty, from emigration, and also from depression of trade. In the few remarks he had to make he should deal especially with the financial position of the society. The society closed its year's work with a debt caused by diminution of income and by increased expenditure in the work in Ireland. That had been a source of great anxiety to the committee, who decided to call a conference of their friends, which was held at the Memorial Hall that afternoon. A general expression of opinion was given in favour of the need of continuing the work carried on by the society and that it was worthy of the support of English Christians, but it was felt that the grants must be considerably reduced. Their friend Mr. Morley recommended that an immediate effort should be made to remove the debt, and promised 100*l.* to head the subscription list. At the same time he expressed the opinion that unless the income of the society could be raised to meet the expenditure, its work must be limited to the extent of its income, and that it was not right to go on adding to the deficit. The result of the conference was a resolution, and in accordance with that an appeal would at once be made to their friends for help towards the liquidation of the debt and for increased income, and upon the result of that appeal would depend the society's work in future years. The Chairman then read the resolution passed at the conference appealing for subscriptions to clear off the present debt and to secure a more adequate income for the society.

The Rev. Dr. MELLOR seconded the resolution. He would not go into the consideration of all the elements which had been at work to produce the state of things indicated in the report. There were manifold and very reasonable causes which could be very easily accounted for. Few societies were at the present time in a very vigorous and flourishing condition, and whose incomes, like that of individuals, had not been diminished. He lived in Yorkshire amongst liberal people, who were the last to diminish their subscriptions to any good cause without sufficient reason, but even in Yorkshire their institutions were like vessels on water which was becoming more and more shallow, and they would be glad if they could float a little longer until they could get rid of the most despotic Government they had ever had. He did not mean to say that Lord Beaconsfield was responsible for the state of trade, but he would venture to say that the disquietude which still filled the public mind and destroyed the confidence of the public was perpetuated by his policy, and he believed that if it was only possible to tranquillise the public mind there would be a revival of trade in a very short space of time. He made that observation for the purpose of showing that if the condition of that society was not in a very reassuring condition is only shared in that respect with other societies in this country. In regard to that, as in regard to any other institution, the first question they had to ask was—What is its work? The second—Was it doing its work? The third—Can it do its work? And the fourth—If it cannot ought it to be perpetuated? If it could be proved to him that the society was one that could be dispensed with by Ireland, and that the whole of the evangelical work in that country could be very well rendered without its service, that would be the last occasion on which he would stand on its platform. He loved Independence, had spoken and written in its favour, but there were things higher than Independence, and it was possible that it might be too costly, and he would rather have in England or Ireland a polity inferior on technical points which had the power of administering the Gospel than a shrivelled and shrivelling Independence which could not administer that Gospel so well. He had put that in an hypothetical form. He had not said that it was so, but if the time should ever come that the conviction should be general that there were agencies working in Ireland able to work better than they could, he would leave the work to them, and bid them God-speed. Lord Beaconsfield had said that the condition of Ireland was partly owing to its being surrounded by the "melancholy ocean." What a "melancholy ocean" was he (the speaker) did not know, but he should think that no ocean in the world, not even the Black Sea, was so melancholy a spectacle as Lord Beaconsfield himself. (Laughter.) They had to send missionaries, not to pagans, but to men who had been baptized into what was termed the Christian faith; to evangelise a people who believed in a priest and in a Pope, and who had been so depressed and degraded by their religion that it would require a century or more to restore them to the position which they ought to occupy. Every day of his life he had a stronger distrust of any system of religion which subjected man to man. (Cheers.) He hated it the more that it was not pagan, but that it assumed the name of Chris-

tian. He hated it none the less because of the reply which that able and very learned and subtle man, Cardinal Newman, made in Rome the other day when he received his cardinal's hat. One of the most pathetic things he had read for some time was that reply of Cardinal Newman, in which he stated that for fifty years he had been the strongest opponent of what was termed Liberalism in religion—and when he went on to define that Liberalism, they found it came to nothing less than that every individual should be at liberty to form his own opinion and to propagate it. That was the Liberalism against which Cardinal Newman had been fighting for fifty years. Then he went further on to expound it as meaning that one religion was quite as good as another, and that what one man held to be true was true, and what another held to be true was true also. He (the speaker) ventured to say in reply to those remarks that the Liberals of religion had maintained no such doctrine, but they maintained that each individual had the right to form his own opinion, and leave that opinion to the judgment of God. They quarrelled not with men for exercising individual judgment, but said that they had a right to form and hold and propagate their own opinion as far as they were concerned—God knew where the real objective truth was to be found, and He would judge them at the last day. That statement of Newman's was calumnious, and it was because of such calumnies that that Evangelical Society was needed to work in Ireland. Closely connected with that statement of Cardinal Newman's was that assertion that those various forms of religion had no right to live, and that only the true real religion had that right to live, and that it was right to use every means to destroy all other faiths. Dr. Manning, in a recent article, was not afraid or ashamed to confess that the Church of Rome might employ all possible means to destroy everything against what it considered the heterodox faith. The Church of Rome said that religion was the chief difficulty in Ireland, and it was by its very nature unchangeable, and maintained to that very day, wherever it could, the right of the Pope and his supporters to exterminate every form of Protestantism whatsoever. If it meant that, it meant on their part a corresponding responsibility to bring to aot the sway and dominion of their religion. Hence it was that he supported the Irish Evangelical Society or any other society that sent ministers or missionaries to Ireland for the accomplishment of its high purpose. What they had to look after was not the monarch, but themselves; and it was because they had to look after themselves that he upheld the claims of that society which sent to Ireland, where Roman Catholicism was predominant, men who would seek to spread a purer and nobler faith. He would say a word on another point which applied not only to that, but to other societies, the difficulty they had found in raising adequate funds for the maintenance of their various institutions. He wished begging was a much more pleasant thing than it was, or that it was rendered unnecessary, by the spontaneity with which people gave. That pulling of money out of peoples' pockets was not Christian but pagan. Where men duly recognised the fact that they were not their own, they ought, along with that, decently to acknowledge the corresponding truth that they must glorify God in their body and in their spirit—which are His. He would simply emphasise the fact that one thing which bound him to that society, was that it was one of the agencies which was doing something to enlighten the people of Ireland to the degrading influence of the Roman Catholic faith. He would vindicate that or any other society, if he was quite sure that it was a wedge in that great fabric of ignorance, which would tend to rend it in pieces. (Cheers.)

The Rev. JOHN WHITE moved:—

That this meeting acknowledges with gratitude the favour of God which has rested upon the efforts of the society during the past year; it rejoices also in the numerous and promising openings which are now presented of preaching the Gospel by the instrumentality of the society's agents; but it regrets that the hands of the committee have been weakened for want of funds; and it earnestly entreats the churches to be more importunate in their prayers and more liberal in their gifts, that the work of Christian missions in Ireland may be effectively carried on.

He wanted to answer one question which Dr. Mellor very properly asked. He accepted fully what was said, that a society which did not do the work that it proposed to do was not worthy of support. If he believed that that society was not doing the work that it proposed to do in that country, he for one would never stand upon that platform to advocate its claims. He was not himself one of the society's missionaries, he stood outside the society, and could, therefore, speak with greater freedom of its work. Dr. Mellor had said that Ireland was a peculiar field, and the Irish a peculiar people. The province of Ulster was about as promising a field as they could desire. In Belfast the proportion of Protestants to Roman Catholics was as three to one. In other parts the Protestant population was considerably larger, but in the south and west of Ireland the thing was entirely changed. In Limerick there were nine Roman Catholics for every Protestant, and perhaps the same in Cork and throughout the country, and Protestants were gathered together in little hamlets, and there was no means of reaching them but by the missionaries preaching in cottages and barns. In Kerry a gentleman took him up, and showed him, across a beautiful bay, some houses which were once occupied by Protestants, but they had all gone over to Rome, and he said if the missionary had not

visited his father's house, he would have been a pagan also. By intermarriage with Roman Catholics and through neglect of the clergyman, those people had become Roman Catholics. He then resolved, by God's blessing, that he would strive with all his might that no locality in Ireland should be without a missionary to tell them of the unsearchable riches of Christ. They had studded all over that county small churches. He had heard something lately in England about small churches and small men, but he did not exactly understand what was meant by it. In Ireland some of those small churches were most important. He had about six or seven hundred members in his church, and God was giving them His blessing day after day. But there was a sense in which those small churches were more important than larger churches, for they were missionary centres, and the minister went out and preached to the people, and often had seven or eight hundred hearers. At Straid Mr. Bain had literally worked himself down to the grave. For forty-three years his church had been flinging rays of light in every direction. Several times that church had been emptied by emigration. One morning he sent twenty-five families away, and they said, You may as well give up. But he said, No, I will stay, and the church was filled up; and though he had not been able to do anything for twelve months, that church is doing a good work, and he said with profound conviction that it would be one of the most disastrous events to give up one of those churches, for if they did they would have no centres for evangelisation, and there were no means of reaching the people of Ireland so well as by evangelistic work. They were tired of denominationalism in Ireland, and the people were so bound up by rules and creeds that they were getting tired of it also. People said that Independency was not suited to Ireland, but he denied that. He loved Independency, because he could go and say to the people, "I don't want to make you Independents, but to bring you to Christ," and the people flocked out to hear them because they knew they were going to preach Christ to them. He had been labouring in Ireland for forty years, and had preached in every county except Clare. He had never seen such a work of grace in the same time in connection with evangelistic efforts as in the few months they had been labouring as evangelists in that country. In one place he preached in a room over a stable, and the effluvia was so great that he was obliged to use disinfectants. The place was filled with a crowd of the wildest sort, and one lad who sat just underneath him began to make faces at him. He went up to him and asked him what he meant by behaving so, and threatened to turn him out if he did not desist. Before the service was over the tears were running down that wild boy's cheeks, and he (the speaker) was asked to stay that night, and numbers of the people were asking what they must do to be saved. There were farmers' houses where the people gathered to hear the Gospel. They had visited about 130 centres of evangelistic work. They had asked no fee or reward, only travelling expenses. He wrote to the committee asking for 100l. a year to enable them to go on with that work, and he had no doubt if that could be continued they could do more work in that way in one year than in three years by the regular way. Roman Catholics would come and hear them preach in the public hall. He preached every Sunday in the public hall in Belfast, and had from 800 to 1,000 hearers, including many Roman Catholics. He did not believe in special missions to Roman Catholics, but he believed in preaching the Gospel of Christ and praying for them. A great change had passed over the people of Ireland. When he was a boy if the priest had said he would turn them into a hare or a rabbit, they would have turned pale with fear, now they would only laugh at him. In Tipperary the priests had to go and hide themselves at one election. A wonderful change had come over the country, and God seemed to be preparing the way for some wonderful revelation there. There were cracks here and there in that system of religion, and when God's time came there would be a crash which would startle the churches, and the shout would rise to heaven, "Babylon is fallen." He did not think that system would be destroyed by special preaching, but they had to keep the flag of truth flying, and as sure as God was true that system must fall and Ireland be given to Jesus Christ. (Cheers.) It had been said, Why don't you give more for the support of your mission in Ireland? But they had not been doing very badly. They had about twenty-six or twenty-eight churches in the county, and last year those churches gave over and above what they gave for the support of their ministers, 3,200l. to the London Missionary and other missionary societies; and he thought more would have been given to that society if it had been asked for. He hoped they would have a more liberal response in the future. Those churches were few in number, and generally of the poorest class of people, and they could not expect them to give as much as other churches: but wait, and they would see that in proportion as the work increased they would reap in joy, and see that Ireland was worth all their attention. One thing they had done; they had prevented Popery from spreading, and he feared they had not been doing that in England. Not one convert had they got, and they were determined to watch Roman priests and Anglican priests in Ireland, and to have no counterfeit Romanism there. They would preach the simple Gospel, for what Ireland wanted was not creeds, but Christ. Ireland had been a problem

hard to solve; she had been mad for many years, and had struck wildly at friend and foe. She had been robbed by political demagogues, but still remained the miserable thing she was. But let Christ be preached, and then her moaning would cease, and there would ascend from the beautiful fields and magnificent mountains the psalm of praise and rejoicing, and she would stand up a fair sister of that country. The longer he lived in Ireland the more he loved her, and he hoped to see the day when she would cast off the shackles of priestly tyranny, when she would be independent, happy, and glorious, because Christ had taken possession of her and saved her. (Cheers.)

The CHAIRMAN then announced that a collection would be made, and also that the Rev. W. Cuthbertson, who had been announced to speak, was not present through domestic affliction.

The Rev. Dr. WILSON seconded the resolution, which he said called upon them to express gratitude for what had been done in Ireland, and appealed to the Christian Church for sympathy and support. There was something in the present state of Ireland which called upon them to increase their efforts for home evangelisation, and there was encouragement for their work in the peculiar idiosyncrasy of the Irish mind. There never was a time when their churches in Ireland were more in need of sympathy and encouragement, and never a time when they were more willing to respond to it.

A vote of thanks was then accorded to the chairman, and the Rev. W. W. Jubb pronounced the benediction.

On Monday afternoon a conference of the friends interested in the work of the Irish Evangelical Society was held in the Memorial Hall. There were present S. Morley, Esq., M.P., Messrs. J. Sorutson, W. R. Spicer, B. Haigh, W. Martin Smith, with Revs. Dr. Wilson, W. Roberts, Professor Griffiths, J. White, W. W. Jubb, and others. A long conversation followed as to the best means of removing the debt which had been incurred, and of increasing the interest in the work of the society. Eventually the following statement and resolution were agreed upon:—

That this conference has heard with deep regret of the difficulty in which the Irish Evangelical Society is placed by the reduced income and the heavy debt—amounting to 1,524l.—with which its financial year closes; and in view of the statements made by the Rev. J. White, of Belfast, and the Rev. Robert Sewell, of Londonderry, showing the great need of its continued operations, and the good that has been done both in church work and by special evangelistic efforts, resolves that an urgent appeal be made for help to clear off the present debt and to secure such an income as shall obviate the necessity of reducing the grants to—or withdrawing them from—any station at which earnest Christian work is being carried on.

TURKISH MISSIONS' AID SOCIETY.

The twenty-third annual meeting of this society was held at Willis's Rooms, St. James's, on Wednesday last. Sir Wm. Muir, K.C.S.I., presided, and amongst those present were the Rev. Dr. Blackwood, Rev. H. Jones, Mr. J. E. Howard, F.R.S., Colonel Balmain, &c.

The Rev. GAVIN CARLYLE, M.A., read the report, which commenced with a reference to the important events of the past year by which the power of the Sultan of Turkey had been much curtailed, the Mahomedan influence shaken, and full religious liberty guaranteed. The British Protectorate of Asia Minor and the occupation of Cyprus brought this Protestant country into closer relations with those lands, which were associated with sacred events, and had a deep interest for all Christians. That close relationship brought with it special obligations to the Church of Christ. If the so-called Christian churches in those lands continued to be degraded and idolatrous they would not unite the different populations; but if elevated by the pure Gospel they would attract to them the Mahomedans, and unite the different races and religions, and make those countries centres of happiness and prosperity instead of discord and misery. The work of the American missionaries had been carried on amidst much difficulty and persecution for forty or fifty years, and had been largely blessed. The Protestant Armenian community were recognised in 1854 by the Turkish Government as an independent community, and had grown since with remarkable rapidity. Many churches had been planted, and able, eloquent, and spiritual native pastors had been sent forth. Many of them were supported entirely by their own people, and earnest congregations were scattered over Turkey. Bibles and religious publications had been sown broadcast over the land, and many even of the priests were now earnestly inquiring into those things, and some of them preaching the Gospel. If the work was maintained with earnestness and liberality, if schools for the higher education of young men were established, the native pastorate increased, and the pious men now being educated at the different colleges were sent forth as colporteurs, the Armenian churches might be purified and the Gospel be preached therein. The Armenians were the most enterprising portion of the population, and the future of Central Turkey was in their hands. The work among them was, therefore, of exceeding importance, and there was the most urgent call to Christians to strengthen the hands of those engaged in that work. The society aided all missions in Turkey, and in Syria also schools had been established, and the work amongst the female population was of the deepest interest. In Egypt much was being done amongst the Copts

and Mahomedans, who were there much more accessible than in other parts. The society had aided a number of different missions by grants from its central funds and by raising special funds. Between 300L and 400L had been sent to Dr. Lansing in Egypt for the completion of four churches, 1,130L for Ossiout College, in Upper Egypt, and 527L to Ooria. The committee earnestly asked for increased interest and support from British Christians, as theirs was the only Evangelical agency that helped all missions in Turkey, which needed liberal help because God had so greatly prospered them.

The CHAIRMAN said the statement made respecting the distribution of the funds of the society proved its catholic object, and the catholic manner in which it carried out that object. It was that very catholic object which approved itself to his judgment, and which he thought ought to enlist on its behalf the support of the whole Christian public. The society's object was one that demanded the largest support, but not being connected with any party or denomination it only received a paltry support. He trusted that that stigma would be removed, and that in the future the society would receive increased support. Reference was made in the report to the openings now afforded through recent political events for the proclamation of the Gospel in the East. The British Protectorate in Asia Minor and the granting of religious liberty to the Christians in Turkey had extended English influence in those countries. For many centuries Christianity had slumbered, while Mahomedanism was in the ascendant, and it had used the carnal weapons of the world in the Crusades, but now it had a nobler mission to carry the Cross of Christ to those people. Having lived for many years among the Mahomedans, he knew that the prospect of their conversion to Christianity was far away, but yet some had been led to look into the Koran and compare it with the Bible, and had come to see that Mahomedanism was but a phantom of a great faith, and they had renounced it. The work of conversion was not impossible, for all things were possible to God; and they might look forward to the Mahomedan mind being influenced by Christianity, indirectly if not directly, and by working through the Christian churches now established in Asia. Mahomedanism was built upon a system which could not live, including as it did bigamy and female slavery, which demoralised the master as well as the slave, and those things would keep it from advancing. It was the great object of the society to renovate and organise the Eastern Christian churches, and in whatever degree they were able to do so they would bring Christianity to bear upon those people. They owed a debt of gratitude to the American missionaries for their exertions, and were bound to assist them in their work to the utmost of their power.

The Rev. Dr. SINCLAIR PATERSON moved the adoption of the report. Having assumed the protectorate of Asia Minor, this country was to some extent responsible for the right conduct of its affairs, and they had now the opportunity of doing Christian work in those lands. It seemed to him that the distinction between the inhabitants of those countries was more a distinction of religion than of race, and if they could unite them in the unity of the spirit they would be associated in the bond of peace. By endeavouring to bring them to the knowledge of Christ they were serving them politically, socially, and, best of all, spiritually. Christians ought to take more interest in those lands, which were the cradle lands of Christianity, and which he believed would in the future be the centre of commerce and every good work of faith. He knew the difficulties they had to contend with in seeking to introduce the Gospel among the Mahomedans. But though they had many errors they had borne testimony to the spirituality of God, and if Christians could bring God's word and power to bear upon their conscience they might expect to find multitudes become obedient to the faith. Results had already been secured through the Armenian churches, and if those churches could be reformed and brought more into harmony with Protestant doctrine there would be a power exercised in those lands which would be felt to the utmost limit. They would best secure their object by giving support to that society.

The Rev. E. G. PORTER (Boston, U.S.) seconded the resolution, and spoke of the great interest felt amongst American Christians in the work of missions at home and abroad. They selected their very best men for the work, men whose names would have been prominent in judicial, political, and literary circles, but were enrolled upon the missionary records of the last fifty years. They had possession of the mission field in Turkey, and three of their best men were at work there. There were ninety-two churches with regular pastors, and 5,000 communicants, and a large number of Sunday-schools with 500 and 800 members. He had travelled through the country, and communicated with those churches, and not only in his judgment, but in the judgment of the pashas, those people stood first as the representatives of honesty, truth, cleanliness, and social honour. The era of agony had passed away, and there had now dawned upon them a day of hope, clustering about the education of the people and the wide diffusion of the Gospel. There was an awakening in Turkey, a yearning and aspiring feeling among a hungering people who were disgusted with war and oppressed with taxation. In their four large colleges 600 youths were educated. Both Robert College and the college at Ossiout were crowded, and there were eighty young men in training, of

whom one-fourth were pledged to the Gospel ministry and one-fourth to the medical profession. The governors of those countries were asking for those young men for civil work, and they were letting them go to occupy places as city officers and in town councils, and they were using their power to make social improvements among the people. Those things were growing up incidentally through their mission work. The English people would derive benefit from such results, as they would probably be brought into closer contact with them through recent political events, and they should therefore recognise the work done by the American missionaries by giving them larger aid through that society.

The resolution was adopted.

The Rev. Dr. RAITT moved the following resolution:—

That since our last annual meeting important changes in the Turkish Empire having ensued by the extension of a British Protectorate over Asia Minor and the occupation of the Island of Cyprus, it is manifest that a Providential call is now made upon British Christians to take advantage of the opportunity thus afforded for publishing the Gospel with renewed energy throughout that interesting region.

He wished as much public interest could be created in that work as was felt by the Americans for their mission in those lands. The catholicity of the mission had been more or less against its success, but he was hopeful that that catholicity would in future be one of the reasons which would promote its success. God had poured out a greater spirit of unity, and men were now looking beyond the interests of their own particular denomination, and drawing towards one another, and giving up party names, and learning to esteem one another in love. The British Protectorate would give greater prominence to the Society's work, and ought to create additional interest in the minds of Christians. He feared there was exceptional difficulty in reaching the Mahomedan population, and that they were becoming more effete. But it was satisfactory to know that the Armenians were rising up to positions of importance, and were largely accessible to Christian influence.

The Rev. J. TUTEN THOMAS seconded the resolution, and pleaded for increased support for the mission in the lands of the Bible.

The resolution was adopted.

The Rev. Dr. BLACKWOOD moved:—

The blessing of God having conspicuously favoured the exertions of our brethren the American missionaries in Turkey, who have at present a number of pious native agents in training and ready for employment, this society would earnestly call upon their supporters and all friends of the Gospel missions to supply the funds needed for speedily sending forth these valuable native labourers, that being the special object of this society.

The speaker referred to the origination of the society by himself and others after the Crimean war, and said that it had assisted the American missionaries who were trying to educate and train the natives of those countries to become missionaries to their own countrymen. Reference had been made to its catholicity, and he felt that one reason why it did not meet with greater support was because it was not denominational. But he thought that that should be its commendation, because it stretched out the right hand of fellowship to every agency.

The Rev. WILLIAM WRIGHT seconded the resolution, which was adopted.

The Rev. W. WINGATE proposed, and the Rev. GAVIN CARLYLE seconded, a vote of thanks to the Chairman, which, having been acknowledged, the Rev. Dr. BLACKWOOD pronounced the benediction.

The Marquis of Lorne is about to publish prose and poetical descriptions of his travels in Canada, and the Princess will enrich the volume with sketches.

Messrs. Macmillan and Co. will issue almost immediately a volume on the Roman provincial administration down to the time of Constantine the Great, by Mr. W. T. Arnold, B.A., of University College, Oxford. To this essay the Arnold prize was awarded in 1870.

Co-operative associations are now being formed for almost every object, and we have been asked to call attention to an advertisement of one that purposes to supply meat to the public in London and the suburbs, and which will be found elsewhere.

The coloured bishop, Bishop Hillery, of the African Methodist Episcopal Zion Church, San Francisco, California, is expected to preach next Sunday, May 25, morning, 11 a.m., and evening, 6.30 p.m., at Finsbury Chapel (the Rev. Dr. M'Anslane's).

MAY-TIME IN ENGLAND.—The following sonnet was written by Hartley Coleridge in May, 1832. It is just as applicable to the present ungenial month, which it is some consolation to know is not without precedent. "History repeats itself" in regard to the seasons, as with other things:—

Is this the merry May of tale and song?

Chill breathes the north, the sky looks chilly blue,

The waters wear a cold and iron hue,

Or wrinkles as the crisp wave creeps along,

Much like an ague-fit. The starry throng

Of flow'rets droop, o'erdone with drenching dew,

Or close their leaves at noon, as if they knew

And felt, in helpless wrath, the season's wrong.

Yet in the half-clad woods, the busy birds

Chirping with all their might to keep them warm,

The young hare flitting from her ferny form,

The vernal lowing of the amorous herds,

And swelling buds, impatient of delay,

Declare it should be, though it is not, May.

Cleanings.

If your foot is asleep, do not be alarmed; the poet tells us that the sole is not dead that slumbers.

A little girl, after profound reflection, sitting in her little chair by the fire, asked, "Mamma, how does a step-mother walk?"

"When is a man a coward?" asked a teacher of mental philosophy. "When he runs away from a cow," answered a pupil.

A large ground shark measuring five feet was captured the other day in the Medway at Rochester.

An Oxford Professor condoling with a student on his low position in his class must have been comforted when the student replied, "Well, never mind. I presume I am as much to blame as you are."

A gentleman in New Orleans was agreeably surprised to find a plump turkey served up for his dinner, and inquired of his servant how it was obtained. "Why, sir," replied Sambo, "dat turkey has been roosting on our fence tree nights. So dis morning I seize him for de rent ob de fence."

A HIGHLY SPECULATIVE CLERGYMAN.—According to the *New York Tribune* it has fallen to the lot of a Lutheran clergyman to ascertain to his own full satisfaction the dimensions of heaven. It is, he says, square, and contains somewhat over 946,000,000,000,000,000,000,000 cubic feet. Each person who goes to heaven is to have an apartment about the size of an ordinary hotel bedroom, and of such apartments he estimates the existence of 39,541,166,666,666,666,666, with a fraction of two-thirds of a room remaining!

SLEEPLESSNESS.—A week or two ago we inserted a paragraph on this subject. A correspondent sends us what he thinks is a more effectual remedy for the ailment:—Take a chamber-towel, fold it into four thicknesses and lay it across the chest, it should be wide enough to go under the arms on each side, by which it will be kept in place, lie on your side perfectly still, and sleep will soon come. Sleeplessness in most cases arises from disordered stomach which the above application will frequently remove and produce appetite. If the towel be slightly damp from use it will be none the less effectual. Rub the chest well dry on rising.

ENEMIES OF TELEGRAPHY.—An official report from Sumatra states that frequent disturbances of telegraphic communication are caused in that island by elephants. During the three years 1875-78 there have been sixty serious interruptions traceable to this cause. As an instance, the report says: "On May 25, 1876, the Mnara-Dura-Lahat line was completely destroyed for a length of three miles, and the wires and insulators were hidden away in a cane thicket. All the repairs executed during the day were regularly destroyed by night, and this for three nights running." Besides the systematic hostility of the elephants, the numerous tigers, bears, and white buffaloes make it both difficult and dangerous to keep an efficient watch on the telegraph lines where they pass through thick jungle. Both the greater apes and the little monkeys seem to regard the lines as set up for the purpose of affording them the opportunity of practising special gymnastic exercises, swinging from the wires, breaking them, and carrying off the insulators.

AN ELEPHANT'S GRATITUDE.—A story comes from Tenbury, near Ludlow, where Wombwell's Menagerie has been paying a visit, which illustrates the well-known character of the elephant for humane feelings in a remarkable degree. Among the animals was a very fine female elephant, called "Lizzie," which was attacked with a violent fit of colic, and suffered intensely. A local chemist, whose success as an animal doctor is well known, treated Lizzie, and saved the animal's life. On the procession passing the chemist's shop on Friday, the elephant immediately recognised her benefactor, who was standing at the door of his shop, and, going to him, gracefully placed her trunk in his hand. The chemist visited the exhibition at night, and met with an unexpected reception from his former patient. Gently seizing the "doctor" with her trunk, the elephant encircled him with it, to the terror of the audience, who expected to see him crushed to death, but "Lizzie" had no such intention, and after having thus demonstrated her gratitude by acts more eloquent than words, she released the doctor from her embrace and proceeded with her appointed task.

WARNING! RECKITT'S PARIS BLUE.—The marked superiority of this Laundry Blue over all others, and the quick appreciation of its merits by the public have been attended by the usual results—viz., a flood of imitations. The merit of the latter mainly consists in the ingenuity exerted, not simply in imitating the square shape, but making the general appearance of the wrappers resemble that of the genuine article. The manufacturers beg therefore to caution all buyers to see "Reckitt's Paris Blue" on each packet.

"CO. A. LEAF, WORDSWORTH'S CHEMICAL FOOD OF HEALTH," prepared from "Erythroxylon-Coca," the successful remedy for debility, nervousness, neuralgia, sleeplessness, and rheumatism. 1s. 1½d., 2s. 9d., 5s., and 15s.; sent free on receipt of P.O.O.—H. Wordsworth and Co., Homoeopathic Chemists, 6, Sloane-street, Knightsbridge, London.

CHILDREN TEETHING.—Mrs. Johnson's Soothing Syrup cannot injure the most delicate infant, contains no narcotic, and gives immediate relief. See Barclay and Sons' name on stamp. Of all chemists, 2s. 9d. per bottle.

DO YOUR "DYEING" AT HOME.—A sixpenny bottle of Judson's Magenta will dye a table cover or a small curtain completely in ten minutes in a pailful of water. Silk scarfs, veils, braid, ribbons, may be dyed crimson, scarlet, violet, &c., in a basin of water. Judson's Dyes. Sold by chemists everywhere.

Births, Marriages, and Deaths.

BIRTH.

LONG.—May 14, at Oakhill, near Bath, the wife of Eustace Earl Long, Congregational minister, of a son.

MARRIAGES.

ACKLAND—KING.—April 16, at the Brixton Independent Church, by the Rev. J. Baldwin Brown, B.A., and the Rev. Thomas Stephenson, B.A., Joseph Ackland, of Brixton, second son of William Ackland, of Plymouth, to Florence, second daughter of the late William B. King, of Brixton-rise.

BATEMAN—WHINCOP.—May 13, at Abney Congregational Church, Stoke Newington, by Rev. Wm. Spensley, the Rev. John Bateman, of Belgrave-road Tabernacle, Leicester, to Louisa, youngest daughter of George Whincop, of Stoke Newington.

HARLEY—BICKERTON.—May 17, at Holly Park, Crouch-hill, by the father of the bridegroom, assisted by the Rev. Robert Harley, F.R.S., and the Rev. Ralph W. G. Hunter, brother-in-law of the bride, Robert William James, elder son of the Rev. William Harley, of Deal, to Ada Mary, younger daughter of John Bickerton, Esq., Hornsey-lane, London.

DEATH.

NICHOLAS.—May 14, at 156, Cromwell-road, S.W., Dr. Thomas Nicholas, Author of "Annals, &c., of Wales," aged 59.

EPPS'S GLYCERINE JUJUBES.—CAUTION!—These effective and agreeable confections are sold by most Chemists; by others, however, attempts are often made at substitution. We therefore deem it necessary to caution the public that they can only be obtained in boxes, 6d. and 1s., labelled JAMES EPPS and Co., Homoeopathic Chemists, 48, Thread-needle-street, and 170, Piccadilly, London.

HOLLOWAY'S PILLS are the medicine most in repute for curing the multifarious maladies which attack humanity when wet and cold weather gives place to more genial temperature. In short, these Pills afford relief, if they fail of being an absolute remedy, in all the disturbances of circulation, digestion, and nervous energy which at times oppress a vast portion of the population. Under the wholesome, purifying, and strengthening powers exerted by these excellent Pills, the tongue becomes clean, the appetite improves, digestion is quickened, and assimilation rendered perfect. Holloway's medicine possesses the highly estimable property of cleansing the whole mass of blood, which, in its renovated condition, carries purity, strength, and vigour to every tissue of the body.

PERFECTION.—MRS. S. A. ALLEN'S WORLD'S HAIR RESTORER is offered to the public with full confidence in its merits. Testimonials of the most flattering character have been received from every part of the world. Over forty years the favourite and never-failing preparation to restore grey hair to its youthful colour and lustrous beauty, requiring only a few applications to secure new and luxuriant growth. The soft and silky texture of healthy hair follows its use. That most objectionable and destructive element to the hair called Dandruff is quickly and permanently removed. Sold by all Chemists and Perfumers.

Advertisements.

HOLMAN LIVER AND STOMACH PAD
CURES WITHOUT MEDICINE
LIVER COMPLAINTS,
INDIGESTION, DYSPEPSIA,
BILIOUSNESS, DIARRHŒA,
JAUNDICE,
RHEUMATISM,
GOUT, CONSTIPATION.

FROM ROBERT FLEMING, Fleming's Hotel, Half Moon Street, Piccadilly, W.—Gentlemen,—It is now exactly eight months since I had the good fortune to try one of your 'Stomach and Liver Pads.' At that time, and indeed for many years at close intervals, I had been a sufferer from indigestion, until at last I was constantly claiming the assistance of the medical man or the chemist's shop, and was told it would end in congestion of the liver or jaundice. But from the 1st of May last, when I first applied one of your Pads, I have not taken so much as a seidlitz powder, and have enjoyed perfect health. I look upon its effect as so wonderful in my case that if your charge was £50 instead of 15s., I should, to save my life, feel bound to have one by me. Its effect has been equally marvellous in the case of my porter, a young, strong man, who gave up his situation in despair last June, from stomach and liver being wrong, told by his medical man that he was used up. On leaving me for the country he took with him one of your Pads, and in three days wrote to say he was all right. He is still with me, and looks on the Pad as not only having saved his situation, but he believes his life. Its effect has been equally wonderful in the case of my niece, a young married woman, told by her medical man (and believed by her), in a very bad way, near congestion of the liver. Since using the Pad enjoys perfect health—weakness, sickness, and fainting fits all gone. Indeed, after my experience it seems to me little short of wholesale murder that the Pad is not in general use in all our large hospitals.—With grateful thanks, I remain, Gentlemen, your obedient servant, ROBERT FLEMING.

THE HOLMAN LIVER PAD COMPANY,
No. 10, Argyll Street, Regent Street, W.
Price of child's pad 7s. 6d.
Price of regular size pad 10s. 0d.
Price of special size pad (extra size and strength) 15s. 0d.
Price of extra special pad for Enlarged Liver and Spleen 35s. 0d.
Absorbent Medicinal body plaster, each 2s. 6d.
Absorbent Medicinal foot plaster, per pair 2s. 6d.
Absorption salt, 1s. per package, 5s. for six packages.
Sent by post free on receipt of cheque or P.O. order payable to order of C. Cristadoro, Vere Street Post Office, London.
Consultations free of charge. A competent lady always in attendance at the Ladies' Department. Pamphlets sent post free on application.

WILTON HOUSE, EDGBASTON, near BIRMINGHAM.

The SCHOOL for YOUNG LADIES, lately conducted by the Misses PHIPSON and Miss HILL, now Mrs. WALTER LANCE, is carried on by Mrs. LANCE.

The SUMMER TERM is from TUESDAY, MAY 6TH, to WEDNESDAY, JULY 30TH.
References kindly permitted to the Rev. R. W. DALE, Birmingham.

SEASIDE EDUCATION.
GREAT YARMOUTH COLLEGE.
Principal—DANIEL TOMKINS.
Six Resident Masters.
Prospectus, List of Successful Students, &c., on application.

SUTHERLAND HOUSE,
MARINE DRIVE, GREAT YARMOUTH.
LADIES' SCHOOL.
Under the general direction of Mr. and Mrs. TOMKINS.
Prospectus, with full particulars, on application.

CASTLE HALL SCHOOL, NORTHAMPTON.
Conducted by Mrs. MARTIN and her Daughters.
Assisted by Masters, and Qualified English and Foreign Governesses.
Pupils prepared annually for the Cambridge Local and other Examinations.

SELECT BOARDING ESTABLISHMENT.
FACING THE SEA.
STAFFORD HOUSE,
51, EVERSFIELD PLACE,
ST. LEONARDS-ON-SEA.

A FEW YOUNG LADIES can be RECEIVED as RESIDENT PUPILS in a first-class School in the Northern suburb of London. Terms (including Lessons with Four Masters) from Thirty Guineas. Vacancy for a governess-pupil (Minister's Daughter preferred).—Address, the Lady Principal, Mrs. Hennah, Park House, Parkhurst-road, Camden-road, N.

THE MISSES ROWLAND, formerly of Henley, RECEIVE a select number of PUPILS, whom they educate. Assisted by certificated teachers and professors. Prospectuses, testimonials on application. Young ladies from India received.
Marchmont House, Selina Crescent, Crouch End, N.

OXFORD COUNTY MIDDLE-CLASS SCHOOL
(HOWARD HOUSE SCHOOL, THAME).

The success of this School for thirty-eight years arises from the fact that great attention is paid to subjects required in commercial life. Boys have excelled in good writing, arithmetic, French, book-keeping, and mercantile correspondence. Pupils from this School have passed the Examinations of the Pharmaceutical Society and the College of Preceptors, and the Oxford and Cambridge Local Examinations in Honours. Cricket, fishing, safe bathing, &c.
References to parents in all parts of England.
Inclusive terms twenty-two or twenty-four guineas.
For views and prospectus apply to the Principals, Messrs. J. and J. W. Marsh.

LADIES' SCHOOL, YORK HOUSE,
HARBORNE, near Birmingham.
Miss Davis receives the daughters of gentlemen for board and education.
Pupils prepared for the Cambridge and other Examinations.
References are kindly permitted to Rev. J. Angus, D.D., President of Regent's-park College; Rev. J. Trafford, M.A., late President of Serampore College, and others.
Prospectus, with view of Residence, on application.
The Half-term will begin on Monday, June 9th.

HOLT HOUSE SCHOOL, CHESHUNT,
LONDON, N.
Conducted by Professor W. B. TODHUNTER, M.A., (Gold Medallist) University of London, and Fellow of University College, London. Formerly of Cheshunt College.
In addition to the usual Classical, Mathematical, and English subjects and French, which is studied daily, instruction in Science forms a part of the regular work of the upper classes. The French, German, drawing, and painting are taught by Dr. Adelstein, Professor of Modern Languages, Drawing, and Painting at the Royal Polytechnic, London.
Inclusive terms from £45 per annum.
For particulars apply as above.

THE NORTHERN CONGREGATIONAL SCHOOL,
SILCOATES HOUSE, NEAR WAKEFIELD.
ESTABLISHED 1831.
For the sons of Ministers and Missionaries; the sons of Laymen have been admitted since 1856.
Principal—Rev. W. FIELD, M.A. (London) in Classics and Philosophy, Williams Divinity Scholar, assisted by competent Masters.
JOHN CROSSLEY, Esq., Halifax, Chairman
W. H. LEE, Esq., J.P., Wakefield, Treasurer.
J. R. WOLSTENHOLME, M.A., Wakefield, Hon. Sec.
Rev. JAMES RAE, B.A., Batley, Hon. Finance Sec.

"The School itself is an excellently-contrived building, where . . . nothing has been spared to provide fine, lofty, and well-furnished classrooms. I examined the dormitories, lavatories, &c., and found them superior to most that I have inspected. The situation cannot well be surpassed for healthiness."—Extract from the Cambridge Examiner's Report, Midsummer, 1874.

The Committee have since provided a Chemical Laboratory, Gymnastic Apparatus, and detached Infirmary. The Playground has been enlarged, and a new Lavatory provided. The course of instruction includes all branches of a sound Classical, Mathematical, and Commercial Education, so as to fit the Pupils for any department of business, or for entrance at the Universities.

FIFTEEN BOYS passed the last CAMBRIDGE LOCAL EXAMINATION, four in First Class Honours, one in the Second Class, and two in the Third, with six distinctions.

Applications for admission to be sent to the Principal. Ministers' sons are received on reduced terms, which may be ascertained on application to the Secretary.
For Prospectuses, with a view of the School Premises, Terms, and further information, apply to the Principal or Secretary.

TETTENHALL COLLEGE, STAFFORDSHIRE.

HEAD MASTER—

ALEXANDER WAUGH YOUNG, Esq., M.A. (London), Gold Medallist in Classics, late Andrew's Scholar and First Prize-man in Higher Senior Mathematics of University College, London, Fellow of University College, London.

SECOND MASTER—

JAMES SHAW, Esq., B.A. (London), First in the First Class at both First and Second B.A. Examinations.

ASSISTED BY NINE OTHER MASTERS.

There are five Scholarships connected with the College.
Senior Tettenhall Scholarship £31 10 0
Junior Tettenhall Scholarship 26 5 0
Directors' Scholarship 26 5 0
The Shaw Scholarship 30 0 0
The Mander Scholarship 30 0 0

There is a large swimming-bath on the College premises for use throughout the year, being warmed in cold weather. There is a well-equipped gymnasium, and there are three good fields for cricket and football.

Boys are prepared for the Universities, the Professions, and for Commerce.

For particulars as to Scholarships, &c., apply to the Head Master at the College, or to the Secretary and Preacher, the Rev. Philip P. Rowe, M.A., Tettenhall, near Wolverhampton.

SECOND TERM from MAY 1st to JULY 31st.

Established 1857.

LADIES' SCHOOL, COWLEYMOOR HOUSE, TIVERTON, DEVONSHIRE.

Professors attend for the accomplishments. Careful training and home comforts. Pupils prepared for the University Examinations.

Special terms for the daughters of ministers. Address Lady Principal.

SOMERVILLE HALL, OXFORD.

Principal—Miss M. SHAW LEFEVRE.

Chairman of Committee—Rev. J. PERCIVAL, President of Trinity College, Oxford.

Secretaries.

Hon. Mrs. VERNON HARCOURT, Cowley Grange, Oxford.
Mrs. T. H. WARD, 5, Bradmore-road, Oxford.

An Association having been formed in Oxford for promoting the Higher Education of Women, this Hall will be OPENED in OCTOBER next as a home for students attending the Lectures of the Association.

Five Exhibitions, tenable at the Hall for two years, will be competed for in June next. Of these one will be open without restriction; four are offered only to ladies who intend to become teachers. Names of Candidates to be sent in by May 27.

Further particulars may be obtained from either of the Secretaries, or from the Principal, whose present address is, 41, Seymour-street, London, W.

RAGGED CHURCH AND CHAPEL UNION,

4, TRAFALGAR SQUARE, CHALKING CROSS, W.C.

The ANNUAL MEETING of the above Society will be held in EXETER HALL (Lower Room), TUESDAY EVENING, MAY 27, 1879.

The Chair will be taken by ROBT. BAXTER, Esq., at Seven o'clock p.m.

The following gentlemen will take part in the Meeting:—Rev. R. J. Simpson, Rector of St. Clement's Danes; Rev. Burman Cassin, Rector of St. George's, Southwark; Rev. R. H. Lovell, of Victoria Park; Rev. W. Frith, of Gunnersbury; Rev. W. Tyler, of Spitalfields; Rev. C. J. Whitmore, of Whitefield Presbyterian Church, Drury-lane; Capt. J. Smith; Col. J. W. F. Sandwith.

MR. GOUGH'S FAREWELL LECTURE in

London will be delivered at the METROPOLITAN TABERNACLE, on TUESDAY, MAY 27, at 7.30 p.m. Chairman, Sir WILFRID LAWSON, Bart., M.P. Admission—Upper Gallery, 1s.; Area, 2s.; Lower Gallery, 3s. Tickets may be obtained at the Offices of the National Temperance League, 337, Strand; also from S. W. Partidge & Co., 9, Paternoster Row; S. Harris & Co., 5, Bishopsgate-street Without; and Hardwicke and Bogue, 192, Piccadilly; B. Buckmaster, 47, Newington Butts; Mr. Brown, 19, Temple-street, and at the Metropolitan Tabernacle.

THE CONGREGATION Worshipping in WESTMINSTER CHAPEL, having Resolved to place a BUST of the late REV. SAMUEL MARTIN in the Chapel, and to erect to his memory an ORGAN equal to the requirements of the Building, confidently APPEAL to former worshippers in their midst now scattered throughout the country, and feel assured that they will be glad to contribute towards the Memorial to one who was dear to them as a man, and to whom they owe a lasting debt of gratitude as a pastor and teacher.

It is also anticipated that, whilst the Congregation are doing their utmost to meet the very considerable outlay in repairs and renovation, as well as the cost of the Memorial, that other friends, who on personal or public grounds were attached to the late Pastor, will be glad to unite in erecting to his memory this mark of esteem and affection.

CONTRIBUTIONS will be thankfully received and acknowledged by the Pastor,

HENRY SIMON,

3, Woodfield Villas, Streatham, London, S.W.

and also by the Treasurer,

W. M. SEAMAN,

Tower House, Putney, London, S.W.

PROFITABLE AGENCY.—India and China pure TEAS, in quarter and half-pound bags, to Sell from 1s. 6d. per lb. Supplied to Agents at Importers' prices. No licence required.—Write for particulars and press opinions to OLIVER, OLIVER, and Co., Tea Importers, 231, Southgate-road, London, N.

HOW WE WASH AT HOME WITHOUT RUBBING OR BOILING, BY HARPER TWELVETREES' NICE, EASY, ECONOMICAL, AND EXPEDITIOUS PROCESS.

WRITTEN FOR ANXIOUS, HARD-PRESSED MOTHERS BY MRS. H. SHELDON-WILLIAMS.

INTRODUCTION.—We were dreadfully bothered with the washing. Every week brought some demand for ready money—and not a small demand—for there were five children, besides a baby, our two selves, and a servant, all to be "washed," as I once heard a woman call it. The money paid one week had to be paid again the next, just the same; there was no end to it. Then the washing was so badly done. The clothes were a dreadful colour, and never smelt sweet. Children's frocks and pinafores, prettily trimmed, came back from their first washing with a dirty salmon-colour braid taking the place of the brilliant scarlet, and the sheets and tablecloths had all to be ornamented with patches at the corners where the laundress had pegged them to the line, and then flicked them down in a hurry, without taking off the pegs. Everything wore out in a frightful way. Complaints were useless. It was either bad drying weather, or the wind had been too high, or (astounding piece of information) the sun spoiled the colour of the clothes. If we said much, her chin was in the air, and we were told that she had washed for "real gentry," and always given satisfaction.

We had long had blankets and woollen things washed at home in despair at the ruined blankets and shrunk socks, which could by no means be dragged on the children's feet; but this took some time every week. In the midst of our perplexity we saw one day in the papers these words (grateful sight to a poor mother)—

Copies of the little penny brochure entitled "HOW WE WASH AT HOME" (from which the above paragraphs are quoted) will be forwarded post free, on application to HARPER TWELVETREES, 40, Finsbury Circus, London, E.C.; and if the busy anxious mothers for whom Mrs. Sheldon-Williams has written should follow her plan of first sending for a FREE TRIAL of

"A FORTNIGHT'S FAMILY WASH in Four Hours, without rubbing or boiling by using HARPER TWELVETREES' renowned Five Guinea VILLA WASHER, Wringer, and Mangler (three machines in one), Carriage paid; free trial; easy payments. Illustrated prospectus post free from Harper Twelvetrees, Laundry Machinist, 40, Finsbury-circus, London, E.C."

"Here," I said to my husband, "is surely the thing for us." We debated ways and means; we sent for a prospectus; next for a machine on trial, and when we had had it a week determined to keep it as a most valuable family help. At first, that blessed machine was to be heard rumbling at all hours of the day and almost night. The tablecloth was put through the mangle after every meal, and Sarah showed me with pride a collar and pair of cuffs which she had washed, and then put through the rollers till they were dry enough to starch and iron.

There must be many mothers almost worried to death between their natural desire to see their children always pretty and clean, and the necessity of considering the cost of washing. The thought of them has made me write these lines, hoping that others may profit by my experience. I shall say nothing but what I have proved to be true myself, and any mother will feel that what I am doing she too may do.

HARPER TWELVETREES' Labour-saving, Time-saving, and Clothes-saving VILLA WASHER, WRINGER, & MANGLER

(Three Machines in One), and would adopt the Nice Easy Plan of Washing, in place of the antiquated and tedious process of "Soaping-in," Rubbing, Brushing, and Boiling, they would be surprised how Easily, Pleasantly, Economically, and Expeditiously a FORTNIGHT'S FAMILY WASHING may be done.

The complete revolution which HARPER TWELVETREES has effected in the management of the "family wash," by his persevering advocacy of the "SCIENCE OF WASHING," during the past Thirty Years, has not only considerably reduced the time, labour, and expense to a minimum, but has converted the day of wretchedness, discomfort, and gloom into one of cheerful occupation and health-giving exercise; while the voluminous letters received from Purchasers of the "VILLA WASHER" from all parts of the Kingdom, express the most emphatic and unqualified satisfaction with its simplicity, ease of working, and immense washing power, thoroughly washing every kind of clothing without the least injury, doing the work better than by hand-rubbing in a third of the usual time, and effecting a considerable saving in labour, fuel, soap, and the wear-and-tear of clothes. Should the Mater, moreover, be willing to give occasional directions during the progress of the "wash," the efficiency of the Machine would be considerably increased by her superintendence, and she would be elated by seeing the beautiful of beautifully-cleaned, well-rinsed, and snow-white clothes, all washed and brought in dry, ready for mangling, by four o'clock in the afternoon.

* In addition to the above, Harper Twelvetrees' Washing Machines, with Tub complete, at 25s. 6d.; India Rubber Clothes-Wringers, 25s.; and Household Mangle and Wringer at 50s., are supplied, Carriage Paid, on EASY INSTALMENT TERMS to suit all classes.

FREE TRIAL.—To enable intending purchasers properly to appreciate the advantages of the VILLA WASHER, HARPER TWELVETREES solicits a Free Trial of the Machine before making a definite purchase. No charge is made for Trial, nor for Carriage; there will be no risk and no obligation to purchase if the Machine is not approved, and no expenses for Return Carriage. Should the trial be considered satisfactory, a liberal discount is allowed for cash, or EASY TERMS OF PAYMENT by monthly instalments can be arranged to meet the convenience of purchasers; in all such cases every payment will be accredited in full—no interest or expenses will be charged, and no addition whatever will be made to the price. It must be noted that as the Instalment Payments will be earned, or saved, by the Machine itself, no addition will be made to the present household expenditure by having one, which Pater will be delighted to know. EVERY MACHINE GUARANTEED, and sent carriage paid to any Railway Station in Great Britain.

LETTERS OF APPROVAL.

Mr. C. PAMMENT, St. Saviour's Villa, Bury St. Edmunds, writes:—"My work is on a locomotive engine, consequently my clothes are very dirty. The machine will thoroughly clean four dirty mechanics' white duck jackets in ten minutes, as well or better than my wife can in an hour and a-half, with all her rubbing and scrubbing. Formerly the Washing occupied the day from Eight a.m. till Eight p.m., now she has all done in three hours, and the Copper Fire is out Five Hours sooner than it used to be. The saving in Firing, as well as Soap, is very great, and the Drying is soon done."

The Rev. J. ROBINSON, Chapel House, Great Sampford, Essex:—"Mrs. Robinson likes the Machine very much, and finds it more economical than having a woman to wash; and with the aid of the servant, aged fourteen, our fortnight's wash for six in family is done in four hours. The clothes are put into soak over night, and require no rubbing on Washing-day."

The Rev. J. PUGH, Heston House, Wood Green:—"My wife is much indebted to you for your useful machine, and

constantly recommends it to her friends. With one-third of the labour, half the time, and much fuel saved, she is quite satisfied with the result of several trials of the 'Villa Washer.' It makes 'domestic burdens light' in a sense never thought of by the poet. From the nature of my calling, I spend much time at home; but now the study no longer dreads the laundry; so that I can unite in Mrs. P.'s congratulations upon the success of the machine."

Mrs. SWAN, 18, Stoke Newington-green, London, N.:—"Last week I washed eighteen blankets, two heavy counterpanes, and several winter skirts with the 'Villa Washer' in four hours. They were all washed and dried within the day, and eight of them were also aired ready to put on the beds the same night."

Mr. JAMES PARKMAN, Laundryman, 5, Edward's-lane, Church-street, Stoke Newington, N.:—"I have fully tested your Villa Washer in my laundry in a variety of ways, and can honestly say it is the most tremendous washer I have

ever handled in my life. I can take six table cloths from a heap of fifty—dirty and dry—place them in the Washer with about nine gallons of very hot suds, and can wash and wring, rinse and wring, blue and wring, starch, dry, mangle, and iron them in twenty minutes. I wash 18 dozen collars and ladies' cuffs in ten minutes; 60 hotel tablecloths in an hour; 10 dozen bedroom towels per hour; 34 dozen shirts per hour; 14 dozen sheets per hour; and counterpanes, blankets, dining-room curtains, and such things, in proportion. I can recommend your Villa Washer to laundresses in particular, as being just what they require, and I am sure the saving may be reckoned at between 40s. and 50s. per week. Any person can see the above statements verified if they feel disposed to come to the above address."

G. W. SMITH, Esq., Morden-road, Merton:—"We are immensely pleased with the Villa Washer, and have continued satisfaction in its use, the clothes looking cleaner and clearer than by ordinary hand-rubbing; and the washing is always done before dinner."

Illustrated Prospectuses Post Free of Harper Twelvetrees, Laundry Engineer, 40, Finsbury Circus, London, E.C.

WORKS—BURDETT ROAD, BOW ROAD, E.

* The Manufacture and Sale of Washing and Soap Powder by Harper Twelvetrees are entirely Discontinued.

Accidents Occur Daily!!

ACCIDENTS OF ALL KINDS
Provided against by a Policy of the
RAILWAY PASSENGERS ASSURANCE COMPANY,
The Oldest and Largest Accidental Assurance Company.

The Right Hon. LORD KINNAIRD, Chairman.
SUBSCRIBED CAPITAL, £1,000,000.
Annual Income, £214,000.

A fixed sum in case of Death by Accident, and a Weekly Allowance in the event of Injury, may be secured at moderate Premiums.

Bonus allowed to insurers of five years' standing.
£1,350,000 have been paid as Compensation.
Apply to the Clerks at the Railway Stations, the Local Agents, or

64, CORNHILL, LONDON.

WILLIAM J. VIAN, Secretary.

"He that hath ears to hear let him hear."

HEALTH, DIET, AND DEAFNESS, NOISES IN THE EARS.

THE Rev. E. J. SILVERTON will send his Health Advocate, giving important advice and particulars on the above subjects, free to any person, showing how Deafness may be at once relieved and ultimately cured. Many most interesting cases are set forth. Thousands of people are hearing Sermons and Lectures to-day who would have remained deaf had they not applied to Mr. Silvertton. When a remedy is so successful, ought not every deaf person in the Kingdom to try it, if it be in his or her power?

REV. E. J. SILVERTON,
ALBERT HOUSE, PARK STREET, NOTTINGHAM
PASTOR OF EXETER HALL CHURCH.

SERMONS PREACHED TO THE MASSES,
by **REV. E. J. SILVERTON.** Over 400 Pages.
Crown 8vo, Price 6s. Order of any Bookseller, or ALBASTER and PASSMORE, 4 Paternoster Buildings, London. The Sermons are quaint and humorous, containing many droll sayings and unusual illustrations. Must read them!! No one slept while they were delivered!! An Engraving of the Preacher's Place of Worship, Exeter Hall, Nottingham, will be found within. These Sermons are unlike all others. Sent post free from the Author.

EAVESTAFF'S PIANOFORTES.

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SUPPLEMENT TO THE NONCONFORMIST.

VOL. XL.—NEW SERIES, No. 1748.

LONDON: WEDNESDAY, MAY 21, 1879.

GRATIS.

ENDOWMENT OF SECTARIAN COLLEGES IN IRELAND.

THE O'CONOR DON'S promised Irish University Bill has now seen the light. Its main provisions were explained by the hon. member last Thursday night in a lucid and persuasive speech, and the proposed scheme was received with great respect if not with actual favour. It was cordially supported by Mr. Kavanagh and Lord Charles Beresford, both Conservatives, and one at least anxious to establish some further claims of the Irish Episcopalians upon the tempting surplus that dangles before the eyes of Irishmen. Mr. Forster bespoke for the measure candid consideration in terms which indicated considerable sympathy with its object, and Sir Stafford Northcote promised every facility for discussion. Notwithstanding several protests against undue haste the bill stands for second reading this day; some other Irish bills which had precedence having been hastily dropped in order to make way for it. Considering that the measure is intended to settle a question of enormous difficulty which has long perplexed British statesmen and overthrown one Cabinet; that it proposes to set aside the principles on which the Irish Disestablishment Act of 1869 was based; that the Intermediate Education Act, upon the lines of which it is professedly based, is not one year old; and that the bill is palpably, if indirectly, moulded with a view to subvert the interests of the Roman Catholic Church, such haste in hurrying it forward seems to us indecent and suspicious. Mr. McLaren, it will be seen, formally condemns this haste, and will propose the rejection of the bill.

It may be remembered that Mr. Gladstone's abortive measure in 1873 proposed to establish a single University for Ireland, with which Trinity College, Dublin, the Queen's Colleges, the Roman Catholic College, and other institutions existing and prospective were to be affiliated. The object of The O'Conor Don's bill is to create a new and third University, which, like the University of London, is to be wholly an examining body, governed by a Senate of twenty-four members. The members of the Senate are to be named in a schedule, and to be partially renewed by election by a convocation when it exists; the Chancellor and Vice-Chancellor to be appointed by the Lord Lieutenant. To that body would be entrusted the carrying out of the object of the Act, viz., "to make better provision for University Education in Ireland," which is to be attained by holding examinations, after matriculation, for degrees for exhibitions, scholarships, and fellowships. The resources for this purpose are to be drawn from the Irish Church surplus—a capital sum of a million and a-half being the maximum, which at four per cent. would yield a revenue of 60,000*l.* a year. The University is to be divided into four faculties—arts, law, medicine, and engineering; theology being excluded. The new University will not found any new colleges, nor will its advantages be open to the students of any colleges at present subsidised by the State, such as Trinity College and the Queen's Colleges in Belfast, Galway, and Cork. They are expressly excluded. But each college claiming affiliation and pecuniary support must have at least twenty students over the age of eighteen, and it must not be in the receipt of any subsidy under the Intermediate Education Act. There are to be scholarships and exhibitions given directly to the students who pass the prescribed examinations. But the "result fees" are to go to the affiliated colleges themselves. And they will be very considerable. Indeed, these institutions, which will be mostly Roman Catholic diocesan seminaries, and which are, of course, without a conscience clause, will be lavishly endowed. We need not here give the details. It will suffice to say—in the language of the *Scotsman*, in an article quoted elsewhere, which

should be carefully read in order to get a true idea of the scope of the bill—"These colleges will have one form of endowment in the fund created by result fees, and another in the salaries of their teachers; and besides these two sources of income, they will be at liberty to exact fees from their students." And this besides more money granted at pleasure by the Senate for "the erection, establishment, and maintenance" of "museums, libraries, and laboratories."

The first remark obviously suggested is this—granting the necessity for the extension of University education in Ireland, why cannot the object be secured by means of the existing Queen's Colleges? What is proposed to be done by the creation of a new University is actually being done through the agency of the Queen's University, and is capable of indefinite extension. These colleges cost the State, perhaps, 40,000*l.* a year; they were established for the very purpose outlined in The O'Conor Don's bill; they are of great utility; and if their revenues are not adequate, it would be the easiest thing possible to supplement their resources from the Irish Church surplus, or even to found one or more new colleges. But then the Queen's Colleges are not acceptable to, because free from the control of, the Romish hierarchy. This is "the head and front of their offending." Therefore new rivals are to be set up to the "Godless Colleges" in all directions, which, if adequately endowed and favoured by the priests, would not supplement them, but destroy their prestige and draw away their students. The new measure is not therefore needed. The analogy drawn between it and the Intermediate Education Act does not hold. The latter, as Mr. Fawcett remarked, dealt with a field altogether unoccupied; the former endangers existing institutions.

The O'Conor Don's bill is not actually what it professes to be. Its real object is carefully concealed under quasi Liberal provisions, and under guise of following in the wake of the Intermediate Education Act. It is a measure for creating and bolstering up a new set of colleges throughout Ireland, which, supported by the State, will be under the control of the Romish hierarchy, and for galvanising into life the Catholic University, which the Catholic laity have for so many years been vainly invited to enter. We are not alone in this conclusion. The *Daily Telegraph*, which does not pretend to condemn the scheme, says that but for the great power of words, the bill might be entitled an "Act for the endowment of the Catholic University of Ireland"; that if it should pass, the new senate will discover that institution to be fulfilling all the conditions of the Act—the choice of an independent Irish member to launch it being part of the comedy. Other opinions, much to the same effect, will be found below, and as the *Echo* justly remarks:—"There is not the least probability that any new institutions will be created through the operation of the bill, should it pass into law, save colleges of which the Catholic hierarchy will have complete and absolute control. Though simply an examining body, and that in secular subjects, St. Patrick's University would inevitably be as exclusive a Catholic institution as if it bore the word Catholic in every clause."

Of course neither the Government nor the Liberal leaders are as yet committed to this transparent scheme, which has education on the forefront, but ecclesiastical jobbery at its base. We can hardly suppose that either would with open eyes go in for undermining if not destroying the Queen's University, or sanction a proposal which, in the matter of higher education, hands over the Catholic laity of Ireland to the Catholic hierarchy. Observe the extreme care taken in the bill to subsidise the affiliated colleges in every possible way, and endow the professors—all of which is what is required by the University on College Green. Then we are told that it is a compromise, and that the Romish Church is far from having accepted it. This is merely dust thrown in the eyes of the public. We have good reason to believe that if carried it would be thankfully accepted. Why not; seeing that it gives the Irish clergy what they want, and what they have hopelessly asked from successive Administrations? And, moreover, this scheme is produced at a time when the governments of the leading Catholic States of Europe are finding it necessary to restrict the powers of the clergy in respect to education—Uni-

versity education in particular. That the Queen's Colleges should be ignored and thrown overboard after years of inveterate hostility from the Irish priests, and that they should be superseded by a bogus University and bogus colleges so manipulated as to be subject to the control of the Romish bishops, is a truly audacious proposal.

If this were a measure purely to supply educational deficiencies we should hesitate long before opposing it. Everyone knows it is not. It is a daring scheme for at one and the same time subverting useful institutions founded by the Imperial Parliament, and for thrusting a great ecclesiastical organisation, the creature of the Romish Church, into a position of ascendancy which completely sets at naught the later traditions of British statesmanship. The power virtually conceded by this bill to the Roman Catholic University, and the so-called colleges which will spring up like mushrooms under it, once granted can never be recalled. What is proposed is not an annual grant which, like the grant to the Queen's Colleges, would come under Parliamentary review, but an endowment *once for all*, which could no more be disturbed hereafter than that of Maynooth. The effect of the bill would be to hand over the laity in respect to higher education, willingly or unwillingly, to their ecclesiastical guides, who know how to wield the terrors of the Church, and, as at Mallow, to close excellent schools if not subject to their dictation. Why shut our eyes to these things? The Romish priests in Ireland, as well as elsewhere, make no concealment of their policy. The Pope, as he avows, would fain, if he could, *extinguish* Protestantism in Rome, as his votaries have been trying to stamp it out in Connemara.

It is the old story—only make yourself troublesome, and you will gain your point. The Irish members, or a portion of them, have lately threatened, for an indefinable something, to suspend the Legislative machine, and to play off one party against another. The result is that both parties pay them enormous deference; and although English statesmen have themselves been gradually severing English educational institutions from sectarianism, they gravely accept as an honest grievance that the Romish hierarchy is not furnished by the State with the means of placing the youth of Ireland under the thumb of Rome. And more, they are conveniently oblivious of the fact that the Queen's Colleges have been almost persecuted out of existence by this same hierarchy, and listen with the utmost complacency, if not sympathy, to the demand that a brand-new scheme built on *exactly* the same lines—for if The O'Conor Don's bill is not apparently secular throughout it is nothing—should be allowed to exist alongside of, or rather to "tap," the Queen's Colleges. And for this there is, on the one side, no other conceivable reason except that the Roman Catholic bishops want to keep the cultured gentry of Ireland within their grasp, and generally to increase their power—which, of course, is legitimate enough if they did not seek to call in the aid of the State. On the other side, there is on the part both of Conservatives and Liberals a supreme anxiety to conciliate the great ecclesiastical caste in Ireland which is so strong, and the Irish Liberals, its instrument in the Imperial Parliament, who are so troublesome. Regarded on its strict merits, and especially in its inevitable results, the proposal of The O'Conor Don is simply monstrous, and those who profess and call themselves Liberals or Protestants ought to offer it the most determined opposition. We go a step further, and say that there can be no abiding alliance between the Liberals and Nonconformists, if the principles they hold in common, and which have been with incredible effort enshrined in the Statute Book of the Realm, and which are dear at least to the latter—for they have disinterestedly advocated justice for Catholics as well as Protestants—are to be cast to the winds whenever such a policy appears to suit party convenience.

UNIVERSITY EDUCATION (IRELAND) BILL. ANALYSIS AND EXPLANATION.

The bill introduced last Thursday by The O'Conor Don, and issued on Saturday, is entitled "A Bill to make better provision for University Education in Ireland." It provides in the first instance for the establishment of a new University, the title of which is to be the

"University of St. Patrick." The University is to consist of a chancellor, vice-chancellor, and senators, of all who may become matriculated students, and of all others upon whom the Senate may confer degrees. The Lord-Lieutenant of Ireland is to appoint the chancellor and the vice-chancellor; but the appointment of the senators, twenty-four in number, is left very indefinite, excepting so far as that the chancellor and the vice-chancellor are to be members, but the other members are still to be named. It will be recollected that an omission of this kind was one of the strongest arguments brought against Mr. Gladstone's bill by the Conservative Opposition of that time. Of course, the character of the Senate, the members of which are left to be appointed by the Legislature, will decisively indicate the character of the University.

It is next provided that the chancellor, vice-chancellor, senators, and registered graduates of two years' standing shall constitute the Convocation, and that the Convocation, under certain conditions, shall have the power to appoint six out of the twenty-four members of the senate whenever any vacancies may occur. All other vacancies are to be filled up by the Lord-Lieutenant. The duties of the senate are defined to be the carrying on of a system of public examination of University students for "matriculation, degrees, exhibitions, scholarships, and fellowships," but none of these are to be granted to any one connected with any other University or University College, or who has recently been attending lectures at such institutions. This regulation excludes Dublin University, Trinity College, and the Queen's Colleges.

Next, colleges fulfilling certain conditions are to be considered as "affiliated colleges." These conditions are afterwards defined as follows:—The college is not to be in connection with any other Irish University, nor an institute in receipt of result fees under the Irish Intermediate Education Act, but to be any institution—that is, house, at which the studies required by the Senate shall be taught "and in which, or in some connected boarding-house, at least twenty persons, over the age of eighteen years" shall have been pursuing studies in view of a degree. This, of course, will suffice to endow almost any number of select private schools of a certain character—each of which is to be considered a "college."

The "faculties" are defined in the schedules to be those of arts, medicine, law and engineering—the programmes of examinations for which are to be settled by the Senate. There is to be an exhibition of 20% tenable for three years for every ten students who may successfully pass the matriculation, and of 30% for those who may pass the faculty of arts. There are also scholarships of 50% a year, and twenty fellowships, each lasting for four years, of 200% a year. There are also exhibitions of 20% a year in the faculties of law, medicine, and engineering. These are paid to the students, but there are also large "result fees," payable to the affiliated colleges for each successful student in arts, amounting in the case of a "simple pass" to 110%, or to passes with honour to 150%. Similar, but reduced, fees are payable in other faculties—the faculty of arts, therefore, being favoured.

The salaries of lecturers are to be paid by the senate, who are also to provide for the "erection establishment, and maintenance of the necessary museums, libraries, laboratories," &c., for the colleges, and also "generally" to apply the funds placed at their disposal for the purposes of the Act, with the restriction that "no examination shall be held in any subject of religious instruction, nor any payment made in respect thereof."

After defining the technical educational duties of the senate, the bill further provides that the Queen or any person whom Her Majesty may appoint, shall be the Visitor of the University; that all rules made in pursuance of the Act are to be laid before Parliament, and, if not disapproved of, are to become law within forty days. The bill goes on to provide for the sustentation of the new University, which is to be by "the Commissioners of Church Temporalities in Ireland out of the property accruing to the commissioners under the Irish Church Act"—the sum not to exceed a million and a half sterling—the National Debt Commissioners being empowered to supply that sum on the security of the Irish Church Commissioners.

OPPOSITION TO THE BILL.

In the House of Commons, on Monday night, Mr. Duncan M'Laren gave notice that on the second reading of the Irish University Education Bill, he should move, "That the main provisions of the bill are unjust and impolitic, being opposed to the principles of civil and religious equality, in pro-

posing to endow the members of one church with a million and a half of public money which is already appropriated by the Irish Church Disestablishment Act for the equal benefit of all classes of Her Majesty's subjects; and that a bill of such importance, and involving such novel principles of legislation, should not be proceeded with until ample time has been given to the public for its proper consideration."

On Monday it was fully arranged—Mr. Joseph Cowen having given up a bill in his name—that The O'Connor Don's bill would take precedence this day, when it will accordingly be the first order of the day. Though the measure has not formally been submitted to the Home Rule party, the members of that body, in consequence of a desire expressed by the Irish Roman Catholic hierarchy, will support the bill, for which a strong whip has been issued.

THE IRISH CHURCH SURPLUS.

The following is the clause in the Irish Church Act of 1869 referring to the surplus, from which it will be seen that the appropriation of any portion of the funds to ecclesiastical purposes is a violation of the spirit if not the letter of the Act:—

"And whereas it is further expedient that the proceeds of the said property should be appropriated mainly to the relief of unavoidable calamity and suffering, yet not so as to cancel and impair the obligations now attached to property under the Acts for the relief of the poor, be it enacted that the said proceeds shall be so applied accordingly in the manner Parliament shall hereafter direct."

RESOLUTIONS OF THE LIBERATION SOCIETY.

At a meeting of the Executive Committee of the Society for the Liberation of Religion from State-Patronage and Control, held May 19, 1879, it was resolved as follows:—

The committee, having examined the provisions of the University Education (Ireland) Bill, are of opinion:—

1. That, while the University to be created by the bill will professedly be undenominational in character, and aim only at secular results, denominational colleges affiliated to the University will annually receive large sums of public money, in the form of exhibitions, scholarships, and fellowships assigned to their students; of result fees, payable direct to the colleges; of salaries to college lecturers, and of museums, libraries, and laboratories. The bill is, therefore, practically a scheme for endowing sectarian colleges, in the guise of a measure for endowing a secular University.

2. That the primary purpose of the bill is further shown by the provisions which prevent the affiliation to the University of colleges connected with existing Universities in Ireland, and which disqualify students in such colleges for receiving any of the benefits conferred by the bill, thereby excluding from the University those who are connected with unsectarian institutions, and, in a corresponding degree, narrowing the constituency and the spirit of the new University.

3. That not only will the denominational colleges endowed by the bill be free from Parliamentary supervision, but, while the Queen's University and Colleges are maintained by annual votes in Parliament, the proposed University will be in possession of a permanent endowment, which may amount to a million and a-half sterling.

4. That an inevitable result of the operation of the bill will be to weaken the Queen's University and Queen's Colleges, the advantages of which are increasingly appreciated, and to give new strength to sectarianism in education, the discouragement of which has been the aim of all recent legislation.

5. That, for these reasons, the friends of unsectarian education and the opponents of State endowments for ecclesiastical purposes should unite in strenuous efforts to prevent the bill becoming law.

J. CARVELL WILLIAMS, Chairman.
2, Serjeant's Inn, Fleet Street.

RESOLUTIONS OF THE DISSENTING DEPUTIES.

At a meeting of the Protestant Dissenting Deputies held yesterday, May 20, the following resolutions were adopted:—

I. That this committee, having carefully considered the bill brought in by The O'Connor Don, feel compelled to give to it their strenuous opposition. They regard it as an attempt to carry, under the semblance of a bill for the promotion of secular education only, a measure which, in its practical working, will largely endow denominational colleges. It is evident that the various and considerable payments to be made to affiliated colleges, not only indirectly, by means of exhibitions, fellowships, and scholarships, but directly by result fees, the payment of salaries of professors, and the provisions of museums, libraries, and laboratories, will go far towards completely supporting such colleges; and inasmuch as no restrictions are proposed in reference to their management, they may, and no doubt will, be governed on denominational principles.

II. They object to the bill on the further ground that it will injure, if not ultimately destroy, the Queen's University and the Queen's Colleges in Ireland, which have been created for the purpose of promoting secular education—to advance

which is the professed object of the proposed new University.

III. They emphatically protest against the haste with which the promoters of the bill have pressed forward the second reading; regarding it as evidence of a desire to prevent the proper consideration of the measure.

HENRY RICHARD, Chairman.
32, Finsbury-circus, E.C.

CONFERENCE AT WESTMINSTER PALACE HOTEL.

We understand that a conference of the friends of Unsectarian Education, to consider this measure, will be held at the Westminster Palace Hotel on Monday next, at five o'clock. It is convened by the Committees of the Liberation Society and the Dissenting Deputies acting jointly.

THE QUEEN'S COLLEGES.

In a recent communication the Dublin correspondent of the *Times* remarks:—"The advocates of united education cannot view without concern any change in the general scheme of University education which would be likely to affect the Queen's Colleges, and they see good reason to apprehend that a new University, such as the one now contemplated, would tap the sources of their supply of students, though not directly aimed against them, but rather scrupulously avoiding any appearance of hostility. Every new project which tends to unsettle the public mind and create a sense of insecurity retards their progress; and it has, unfortunately, happened more than once that just as they were beginning to surmount the most formidable difficulties in their way, and exhibit signs of increased success, the confidence of the public in the stability of the institution has been disturbed by some new proposal. Under such discouraging circumstances it is a matter of surprise and satisfaction that they are able to show substantial proofs of useful work and steady improvement. If the strength of any system is to be judged by its weakest point the report of the president of the Queen's College, Galway, just issued, affords evidence that the Queen's Colleges have a firm hold upon the country, and, though hampered by conditions which might with advantage be relaxed, are rendering good service to the cause of education. The number of students attending lectures during the present session is 175, the largest since the foundation of the college. In the session of 1874-5 it was 155, in 1875-6 it was 157, in 1876-7 it was 174, and but for exceptional causes in the commencement of this session—the prevalence of an epidemic which has now passed away—there is reason to believe the increase would have been larger. When the depressed condition of the country, however, is taken into account, together with the obligation on the part of every student to attend lectures every day, which is strictly enforced, the college may be congratulated upon having so many students. From a table giving the religious denominations of the students, it appears that thirty-six of the whole number (175) belonged to the Church of Ireland, seventy-three were Roman Catholics, sixty-one Presbyterians, and five belonged to other denominations. They were distributed in similar proportions through the various faculties, those of arts and medicine attracting the largest number. In the former there were eight members of the Church of Ireland, fifteen Roman Catholics, and twenty-six Presbyterians, and in the latter twenty-seven of the Church of Ireland, fifty-two Roman Catholics, and thirty-one Presbyterians. No clearer proof need be given that the system of united education is really carried out in the college, and that the different denominations avail themselves of it in fair proportions. A table giving the number of students who have passed their examination in the Queen's University shows that they have carried off their fair proportion of honours in the general competition in classics and science. Of the conduct and discipline of the students the report speaks in the highest terms, and as to the educational system pursued in the colleges it is shown that both in the arts curriculum and in all other branches of study a high standard is maintained and care is taken that the knowledge acquired shall not be merely superficial, but such as will 'advance the learning, stimulate the industry, and develop the mental faculties of the students.' It would be a misfortune if in any modification which may be contemplated in the general plan of University education in Ireland the efficiency of an institution which has done its work so faithfully and well should be impaired, and the success of the principle of united education which it embodies should be imperilled."

It is also worthy of notice that the graduates of the Queen's University in Ireland are now sufficiently numerous to warrant their application to the Government to be represented separately in Parliament. In a memorial presented to the Prime Minister by their chancellor, the Duke of Leinster, it is stated that "the Queen's University in Ireland was founded in the year 1850. Its colleges at Belfast, Cork, and Galway had commenced their work in the year 1849, and, notwithstanding this recent foundation and the opposition which the University and Colleges have met with, their progress has been most remarkable. Leading members of successive Governments, both in Parliament and elsewhere, have approved the wisdom of the Government in establishing them, and admitted the good results which have ensued." The memorial goes on to say that "the time has now come when the Queen's University in Ireland should be repre-

sented in Parliament. It is the only University in the United Kingdom which remains unrepresented, except the University of Durham. The graduates of the Queen's University at present number more than 1,700, and are increasing by about ninety a year. Many of the graduates have risen to distinction in the public service, in the learned professions, and in other careers; and the memorialists believe that the Queen's University is as well entitled to representation in Parliament as any other University in the United Kingdom.

THE PRESS ON THE IRISH UNIVERSITY BILL.

(From the *Times* of May 20.)

It is plain that the value of the bill, from the point of view even of its promoters, depends entirely upon the acceptance it may meet with among the Roman Catholics of Ireland. If it fails to satisfy them, it is idle to waste the time of Parliament in discussing it. But The O'Connor Don kept his secret closely down to a late hour on Thursday night, and his scheme, it is clear, was perfectly new to the Irish people when his statement and his bill were made public. Opinion in the Sister Island is still, as appears from the language of the Irish Press, in an undecided state, waiting probably for a "lead," on the one hand from the Government, and on the other from the Roman Catholic bishops. But the O'Connor Don asks the House to pronounce conclusively on the measure on Wednesday between noon and six o'clock in the evening. We cannot help feeling that by so doing he lays himself open to Mr. McLaren's criticism. If the second reading should be carried with a rush—and it will be perceived that the Home Rulers have cleared the notice paper for the progress of the bill with remarkable unanimity—it may be afterwards alleged that there has been a victory of surprise like that which made the subsequent overthrow of Mr. Gladstone's University Bill six years ago so disastrous. It will be said that when Parliament adopted the principle of the bill it had not, and could not have, any adequate knowledge of the state of opinion respecting it in Ireland. The effect of a measure so complex cannot be appreciated in three or four days by a community far removed from the centres of political thought and discussion. It would be humiliating if, after Parliament had pledged itself to make a certain provision for the settlement of an acknowledged difficulty, the Irish Roman Catholics were once more to reject the offer as inadequate. Of course, it is possible, and even probable, that The O'Connor Don may have obtained indirect, if not direct, assurances from the heads of the Roman Catholic Church in Ireland that they will accept his bill should the Government give it a chance of passing, and should it escape the storms which await it in the House of Commons. It is necessary, however, that the drift of popular as well as clerical opinion in Ireland should be ascertained before any decisive step is taken. For this inquiry time and thought are needed, and we may be sure that nothing will be gained in the long run by the appearance of an attempt to snatch a party advantage on whatever side by hurriedly disposing of a most important issue. The discussion of the bill will not be terminated by a hasty debate and division on Wednesday. The opponents of sectarian endowment—a powerful and active body of politicians—will not admit that the question can be thus suddenly closed. They will probably renew their resistance upon the motion to go into committee, or on some other occasion, if it should be overridden now.

It is no doubt true that the greater part of the benefits to be obtained by the bill would be monopolised by the Roman Catholics of Ireland; but the reason is that, when deduction is made of the Protestant students receiving education in the University of Dublin and the Queen's University, very few except Roman Catholics remain to be provided for elsewhere. But if there are any Protestant colleges in a position to claim a share in the benefits of the bill, they will be on an equal footing with the Roman Catholic colleges. As a matter of fact, we believe, a Presbyterian college in Londonderry and a Wesleyan college in Dublin are prepared, if the bill passes, to affiliate themselves at once to the new University. How many Roman Catholic colleges would be affiliated we cannot undertake to say; but as The O'Connor Don has not set up a high standard in his definition of a college, it is probable there would be half a dozen, or even more. The preponderating element would thus be Roman Catholic, and to this the larger share of the advantages, and, in time, of the power, would fall. But it is not true that the scheme would be an endowment of one Church alone. An objection which strikes more forcibly at the principle of the bill is that it proposes to allocate for what is practically the endowment of sectarian colleges a main part of the surplus of the Irish Church funds set aside for non-sectarian uses by the Disestablishment Act. The answer which will be given is, of course, that the destination of the surplus, though fixed in 1869, was practically altered in 1878 by the Intermediate Education Act, which applied a sum of one million sterling to uses analogous to those contemplated in the present bill. Upon this point we may expect some sharp controversy. It will be contended, probably, that although The O'Connor Don's bill follows, in the main, the lines of the Intermediate Education Act, it is to a much greater extent a scheme of endowment, and that the institutions endowed are much more distinctly sectarian.

It will be observed, for instance, that under the Intermediate Education Act the public funds are only to be used for two purposes—for distributing certificates and prizes by examination amongst the pupils, and for paying result fees to the schools educating those pupils. The O'Connor Don's bill, however, provides that the Senate of the new University may not only organise a system of examinations and divide result fees among the affiliated colleges, but may pay the salaries of the teaching staff of those colleges, and erect, establish, and maintain in them museums, libraries, and laboratories out of the University revenues. Obviously, the affiliated college receiving assistance in this shape will be much more of an endowed institution than an intermediate school merely paid so much a head for its successful pupils. Furthermore, while the payment of result fees to the intermediate school is conditional upon the enforcement of a strict conscience clause, the affiliated college may be assisted without submitting to any such restriction by the University Senate.

(From the *Daily News*.)

If the scheme is seriously considered with a view to passing it, some large changes will have to be made in it, and some very effectual guarantee ought to be taken that so large a sum should be used solely for the spread of University education in the Sister Island, and that it should not become a mere endowment of any creed or any sectarian teaching whatever.

(From the *Scotsman* of May 19.)

To endow the Roman Catholic Church in Ireland with the spoils of the disendowed Protestant Church there is a form of "Justice to Ireland" of which Irishmen are likely to approve, however Irish the notion may appear to others. That this was the real drift of the new Irish University Bill seemed tolerably clear from the speech of The O'Connor Don in introducing the measure. The text of the bill puts the matter beyond the range of doubt. It must be conceded at once that the bill, as printed, shows The O'Connor Don's statement to have been not only clear and eminently fair, but also exhaustive. Every important detail was given with the utmost frankness, and very few unimportant details, if any, were left out. The impressions conveyed by the speech are therefore fully confirmed by the bill; and the impression most readily produced and now most distinctly emphasised is, that the bill is—even more than the Intermediate Education Act—a scheme of re-endowment. To make this quite plain, all that it is necessary to do is to examine the financial arrangements of the bill—in other words, to trace the money with which the scheme is to be supported from its source to its projected destination. The Senate of the new "University of St. Patrick," the Commissioners of Church Temporalities in Ireland, are required to hand over "such amount as the senate shall estimate to be required for the purposes of this Act, not exceeding in the whole one million and a-half pounds sterling." This sum of one million and a-half taken from the forfeited endowments of the Protestant Church is to be applied by the senate for the purposes of the Act. The purposes of the Act, in as far as disbursement of funds is concerned, consist in payments to students and payments to colleges. It would not be difficult to show that the payments to students are indirectly payments to colleges. Every student must attend one of the colleges authorised by the senate, and called "affiliated colleges"; and his exhibition or scholarship is expected to be expended in paying his college fees. The privilege earned by gaining a scholarship is, therefore, that of obtaining free education at one of the affiliated colleges. This point, however, need not be pushed too strenuously; for the payments made under this head would be made to only one-tenth of all the students passing the examinations of the University in any one year. Besides, a student who gains an exhibition at matriculation cannot be legally bound, whatever he may be held to be morally, to expend it on his further education. In principle, a scholarship must be reckoned as an indirect endowment, as in practice it will in most cases turn out to be; yet this, especially considering its extent, is the least objectionable form of endowment proposed by the bill.

With the payments made directly to colleges, the case is widely different. Of these payments the bill contemplates at least three distinct kinds—payment of results fees, payment of salaries, and payment for buildings and equipments. Only one-tenth of the students who pass examinations in any year will receive exhibitions or scholarships; but each college will receive a premium, in the shape of results fees, for every one of its students who passes an examination. These premiums will therefore be tenfold the number of the scholarships; and as they are of nearly equal value, they will also be of about ten times the gross amount. The results fees are to range from a minimum of 20% for a simple pass at the end of the first session, to a maximum of 45% for a pass with honours at the end of the fourth or M.A. session; and on account of every student who wins a scholarship or fellowship, the ordinary results fees will be doubled. A college which passed twenty students annually would thus be secured in an endowment of at least 400% a-year, and it might be an average of 650%. But this is not all. In addition to the results fees, the Senate is to be empowered to pay such salaries as it pleases to "such lecturers attached to affiliated colleges as shall be presented by the colleges to

the Senate, and shall be approved by the Senate." That is to say, the salaries of the ordinary teachers and professors in colleges are to be paid out of the general or public fund. These colleges will obviously be very well off. They will have one form of endowment in the fund created by results fees, and another in the salaries of their teachers; and besides these two sources of income they will be at liberty to exact fees from their students. Still further, however, they may be provided by the Senate with money for "the erection, establishment, and maintenance" of "museums, libraries, and laboratories," according as the Senate deems the same requisite in the case of each college. Provision, be it observed, is to be made not only for the "erection and establishment" of these useful but costly adjuncts to a place of the highest culture in literature and science, but also for their "maintenance," which implies, of course, a large addition to the annual endowment for the purpose of procuring books, apparatus, and material, as well as assistance for their preservation and utilisation. *There is, in fact, scarcely any expenditure in connection with an academic institution which might not be brought under one or other of the above forms of endowment, and defrayed out of the public purse.* So well will these colleges be endowed, and in such a variety of ways, that they might easily dispense altogether with fees for tuition, and yet afford to make their professorships very comfortable livings. To facilitate such a result, it is proposed that the fellowships (twenty at 200% a year each) should be held in connection with professorships in the colleges.

Now, what are, or are to be, the "affiliated colleges" thus highly favoured and even luxuriously pampered? They are to be a certain number of colleges adopted by the senate of the University, and no others. Under the Intermediate Education Act, any school having a certain number of scholars may demand results fees; but under the University Bill only colleges selected and approved by the Senate can be participators. That they will be in nearly every case, if not in all, Roman Catholic institutions, need not be doubted for a moment. On any other supposition the bill would have absolutely no meaning. The O'Connor Don described the measure as a compromise—meaning thereby an attempt to reconcile the views of those who demand the establishment and endowment of a Roman Catholic University pure and simple, and the views of those who advocate secular colleges, or a secular university. It appears or pretends to satisfy the latter by proposing to pay no money in respect of religious instruction, and it expects to satisfy the former by paying all the money it has to give to religious institutions. To begin with, all existing colleges and universities are excluded from the new corporation. Then any academic institution which has been attended by twenty students over eighteen years of age for six months before an examination may be affiliated to the University by the Senate. It is of course not improbable that an Episcopalian or a Presbyterian college may apply for affiliation, and it is not impossible that it may obtain it; and in that case the result would be concurrent endowment. But that the greater number of affiliated colleges would be Roman Catholic schools, directly and exclusively under priestly control—even more so, and in more objectionable forms than would be possible in the case of a Roman Catholic University—may be concluded to be certain. To say that no payment shall be made in respect of religious instruction is a mere blind. It matters not on what account specifically the money be paid, if it be paid to religious institutions under clerical control. Everyone knows that the Roman Catholic prelates and priests form the party of irreconcilables in this matter; and everyone knows quite as well that it would be utterly hopeless to ask them to accept this measure if it did not afford them an opportunity of obtaining in effect all that they demand. Those who express doubts whether the prelates will accept this "compromise," as it is called, are probably anxious to belittle the extent to which the bill concedes the claims of the hierarchy. Were they not to accept it, they would be standing very much in their own light, and the sooner Liberals, and especially the upholders of religious liberty and equality, realise the real drift and intention of the new measure, the better will it be for their cause and the cause of universal truth and justice. *A more flagrant and unblushing device for the endowment of denominationalism has never been offered to the public—all the more flagrant because the means appropriated to it are salvage from the wreck of denominationalism in another form. It was not for this or for any such end that the Liberals disendowed the Irish Church.*

IRISH OPINION ON THE BILL.

The Irish Episcopal journals protest against the appropriation of another large portion of the Church surplus to what they describe as a sectarian University.

The *Freeman's Journal*, the organ of the Romish bishops, says of The O'Connor Don's bill:—"The people of Ireland, in sore straits, seem to be willing to accept his compromise for want of immediate hope of better; and if Scotch jealousy or close-fistedness (this is an allusion to Sir George Campbell's notice of amendment) is allowed to cheat them out of even an instalment of their rights, the agitation, of which all men can see the extent but no man can foresee the issue, may begin at once and in earnest."

The *Times* Dublin correspondent, writing on

Saturday, says:—"The question which all parties now anxiously desire to have answered is,—Will the bishops be content with a scheme which seems to ignore their cherished principle and to aim substantially at the foundation of a University which would be independent of their authority and secular in its government? Will they adopt a plan which, in some of its most important outlines, appears to be framed upon the model of those denounced and detested institutions, the 'Godless colleges'? Will not the very terms, the Convocation and the Senate, with the whole administrative machinery and the system of rewards, constructed after the pattern of the Queen's University, be odious to them, and the thought that the government is to be vested in a popular representative assembly, instead of being placed absolutely in their own hands, be intolerable? If they accept, will they not stultify themselves and pronounce the severest censure upon their past policy in rejecting measures which offered the largest concessions that the State could be expected to make? Speculation is baffled as to the course they are likely to take. It is hardly conceivable that The O'Connor Don and those who have assisted him in the task which has been performed with so much ingenuity and skill have worked in the dark without having good reason to believe that the scheme would be accepted by the hierarchy. Credit is generally given to the hon. member for an honest desire to settle the vexed question and to take advantage of the liberal disposition shown in the Intermediate Education Act, and the satisfaction which it has generally given, to secure a substantial compromise. It is stated that this proposal has, in fact, been submitted to a number of the bishops specially assembled for the purpose of considering it—though no formal conference was held—and that the member for Roscommon was justified in anticipating their acceptance of the bill. As notice of the second reading has been already given, their answer cannot be long delayed, or at least some intimation of their opinion which may be considered authoritative, though it may not assume the form of a public declaration. The uncompromising advocates of denominationalism who are not in the secret believe that they will vindicate their consistency and principle by refusing to abate one jot or tittle of the demands they have so distinctly and so often made; but others as firmly believe that when the narrow issue is put to them—Will you take the bill and make the best of it, or will you reject it and throw away, perhaps, your last chance of getting the question settled?—they will not repeat the error, of which they have since bitterly repented, and refuse this boon as they refused that offered by Mr. Gladstone. In this expectation they are strengthened by the belief that this measure, once accepted, can be ultimately moulded so as to satisfy all the requirements of the hierarchy. They point to the signal example of the National Board, which, though constituted upon the special trust of administering a system of primary education based upon the principle of unsectarianism, has allowed its character to be gradually transformed, so that it is now openly declared to be denominational. With this precedent, it is believed that the new University can be brought in process of time into perfect harmony with the views of the prelates, and that no restrictions which the ingenuity of statesmen can devise or the power of the Legislature impose will be sufficient to prevent them from ultimately, and perhaps at no very distant date, acquiring the absolute control which they have always demanded. But, assuming that the bishops accept the principle of the bill, another serious question remains to be considered. The State has agreed to allocate a million out of the Church surplus for intermediate education; but can the Government ask it to consent to appropriate a million and a half more, contrary to the spirit of the Church Act, for the establishment of what will be in fact, if not in form, a denominational University, and in this way practically endow the Roman Catholic Church out of the funds of the Disestablished Church of Ireland? The Government are beset with difficulties in dealing with the question, and they are afforded but little time to make up their minds, if they have not already done so and given some encouragement to the promoters of the bill."

THE DEVONSHIRE DIOCESAN INSPECTORSHIP.—Six weeks ago the Rev. S. Bird was elected diocesan inspector of education. Immediately afterwards an outcry was raised against him, led by Sir Thomas Acland, on the ground that he was a member of the Holy Cross Society and the English Union. Mr. Bird stated that he had resigned membership of the former society some years ago, and would resign his connection with the latter in order to conciliate his opponents. The opposition was still pressed, and the election was quashed, on the ground of informality. Sundry members of the committee not having been summoned to the meeting, a stormy meeting was held last week, when by eighteen to thirteen, Mr. Bird, on the motion of the Earl of Devon, was declared elected. Mr. Bird has since, with the concurrence of the mover and seconder, resigned the post, on the ground that after what has transpired his continuance in it would impede the course of religious instruction in the diocese. In his letter of resignation he strongly deprecates the course taken by Earl Fortescue, Sir John Kennaway, and Sir T. D. Acland, who he considers have brought discredit on that party in the Church with which they are supposed to sympathise, in giving their sanction, tacit or expressed, to the "coarse attacks" made upon him (Mr. Bird).

LONDON MISSIONARY SOCIETY.

The annual meeting of the London Missionary Society was held on Thursday morning at Exeter Hall, under the presidency of Sir William Muir, K.C.S.I. There was a very large attendance, and the platform was occupied by the leading friends of the society in London and the country. A hymn having been sung and prayer offered by the Rev. H. Simon, of Westminster Chapel,

The Rev. J. O. WHITEHOUSE, acting foreign secretary, read an abstract of the annual report, which stated that at no former period has the society enjoyed a wider range of usefulness, a more efficient group of agencies, or higher tokens of Divine blessing than those which it possesses at the present time.

In the character of its missionaries, the suitability of its stations, and the fulness of its instrumentalities, it possesses elements of power of no ordinary value, which should call forth hearty thanksgiving on the part of all its friends. While in the number of churches gathered in heathen countries; in the character of their members and their steady growth; in the increasing readiness to give, to serve, to maintain ordinances, and to spread the Gospel beyond themselves; in the willingness of many to offer themselves as pastors, evangelists, missionaries, and in the steady growth of their attainments, English Christians should discern not only the fruit of long labours in the past, but the guarantees and the instrumentalities by which far greater fruit and blessing will be secured to those native tribes in days to come.

In Madagascar, the extension of the mission commenced in 1870 has been completed and consolidated; nine country stations have been established, each provided with its mission-house, its model church and school; the Central Girls' School, the Normal School, and the Theological College, have been erected in Antananarivo, and also a Normal School in Fianarantsoa; the entire system of primary education has been revised, extended, and endowed with new life; the Press buildings have been re-erected and supplied with complete material; and the evangelistic system has been enlarged, though on healthy principles. In China, one additional station has been opened; several new mission-houses have been erected or enlarged; and a new mission in the great province of Sz Chuan has been in part provided for. In India one station has been added, and two houses erected. In South Africa the Bechuana and Matebele Mission has been strengthened; a mission to Lake Ngami has been commenced; the instruction of native pastors and missionaries placed on a new basis; and the Moffat Institution has been erected. The New Guinea Mission, consolidated in 1874, has now four ordained English missionaries on its staff, with forty native missionaries under their guidance, and has extended its usefulness with vigour along the south coast of Eastern New Guinea and the islands in the neighbourhood. And, lastly, the important mission in Central Africa has been commenced, and the first stage of its experience passed through. With the single exception of the college in Madagascar, every building and land purchase sanctioned by the Board for the enlargement and strengthening of the society's work has been completed and paid for. The sum thus paid amounts to 12,100*l*.

THE FINANCES.

Owing to the disastrous condition of commerce, the ordinary subscriptions and donations (55,295*l*.) have fallen short of the average for the past three years by 3,320*l*. The whole receipts for general purposes were 92,933*l*.; for special objects, 8,167*l*.; total, 101,100*l*. The balance from last year, proceeds of stock, and balance of Indian Famine Fund, increased the total to 117,813*l*., as against a total expenditure 123,058*l*., showing a balance against the society, 5,235*l*. The report then refers in appropriate terms to the decrease of supporters and agents of the society. Among the former mention is made of Mr. George Hadfield, Mr. John Crossley, and the Revs. S. Martin, W. Braden, and W. Gill; and amongst the latter the Revs. Mr. Barradale, W. Campbell, A. Strachan, B.A., and J. B. Thomson.

NATIVE MINISTERS AND MISSIONARIES.

Under this heading it is remarked that for a long time the former have outnumbered the latter. The missionaries are the head of its active agencies, which are growing year by year in usefulness. There are ten training institutions, and the number of young men studying to be evangelists and missionaries is about forty, in addition to the ninety-one at Malua, Samoa, and the fifty in Madagascar, or about 180 in all.

The present number of English missionaries on the roll is 141, and that of female missionaries twelve; the number of native workers employed in various degrees of Christian service, as pastors, evangelists, assistants, and missionaries, is, apart from those in Madagascar, 300; to these Madagascar adds eighty-three, trained in the college in Antananarivo, besides the 500 assistant pastors and evangelists, and the 3,400 volunteer preachers, who also share in the public instruction of the 200,000 people composing the thousand congregations in the island. Special satisfaction has been felt by the missionary brethren in the character, attainments, and work of these native ministers in Madagascar. "Amid the large number of willing, though often ill qualified, instructors of the churches, these young men stand forth as simple, modest, devoted, and able workers." Ten missionaries have

gone abroad to reinforce the society's missions during the year.

CHINA.

Compared with former, and even recent years, the general aspect of the Chinese people in relation to truth and the Gospel may be regarded as very hopeful. There are fewer iron barriers than in India, the bearing of the official and higher classes is less openly hostile, while the savage violence of the masses, formerly so easily aroused, is rarely witnessed in the neighbourhood of long-established stations. "The engrafting of the Gospel upon the Chinese nature in those who have intelligently received it brings out traits of nobility and spiritual growth, which show that Christianity is the power of God for a broad and deep salvation for the race, and altogether there is more maturity in the life of the churches." The moral effect produced in the northern provinces by the liberal contributions of the British people at the time of the famine which were distributed mainly by the Protestant missionaries, had been very striking. Surprise and gratitude were created. At Shantung Messrs. Owen and Gilmour were not only well received by the people, but found a spirit of inquiry respecting Christianity, which cheered them much, and awakened strong hopes for the future, and Dr. Edkins reported the baptism of more than 300 persons. From Hankow there was the usual cheering report as to the labours of Mr. and Mrs. John, the latter of whom with her Bible woman had done much good. During the year eighty-seven had joined the church. A mission had been commenced in Sz Chuan, one of the western provinces of China, and the Rev. W. Muirhead, of Shanghai, reports well of the services of the native agents employed in the district. The work of the Medical Mission at Peking continues to be carried on with much energy by Dr. Dudgeon, and Dr. Mackenzie, late at Hankow, has joined the Tientsin mission, under whom that department will soon take a more influential share in the Christian agency employed in that district. The report says:—

While medical missionaries and others are using all available means to counteract the ill effects, both to body and soul, arising from the use of opium by large numbers of the people of China, and to help those who have become slaves to opium-smoking to break away from its fatal bondage, the directors regret that they are unable to record any change in the action of the Indian Government in regard to the production of, and traffic in, that drug.

INDIA.

The special obstacles to missionary enterprise in India owing to the caste system are adverted to. Though progress is slow, it is far from discouraging, and the missionaries are looking with confidence to a change which will open the way for the people in masses, as is their habit, to pass into social, mental, and spiritual freedom. The Revs. M. Phillips, of the Salem district, and E. Lewis, of Bellary believe such a movement is coming on rapidly, and all speak of the great value of itinerating tours. From Travancore, where the Gospel has for many years taken broad and deep hold. From a district consisting of small towns and many villages and hamlets, the Rev. W. Lee writes encouragingly. Christianity has taken root, and is growing in small towns and rural districts. In other places, such as Benares, the opposing influences are stronger. Hinduism is, no doubt, dying; but it will die hard, and the young men who have received an English education have practically no religion. In Calcutta the work among the heathen is more hopeful, though there is a want of decision, and many who have discarded Hinduism do not wish to embrace Christianity. Another form of work is secular and religious education, which, both in vernacular schools and in institutions of a more advanced character, has been diligently carried on. Four years since the society established its female mission as a distinct branch of its organisation. Ladies well fitted for their work have been selected, trained, and sent forth; while others, who have been for some time residing in India and China, who have a good knowledge of the vernacular, who know the habits of the people, and have themselves taken a share in female education, have been added to the band of the female missionaries of the society. The number of ladies now actively connected with this branch of work is eleven. These having, by successful study of the language of the people, qualified themselves for the work, are carrying on their kindly efforts in China, India, Madagascar, and South Africa, with a goodly number of allies, missionaries' wives and daughters, and other Christian ladies. Besides the reports received from the ladies of the female mission, correspondence is carried on by the ladies' committee with a large circle of other friends engaged in female education at the society's stations.

MADAGASCAR.

The reference to Madagascar commences by an allusion to the united report of the mission sent home at the close of 1878, which is described as being without exception the most extraordinary document which the directors have ever received.

It is simply full of wonders in regard to the moral and social progress of the Malagasy people, under the influence of the Gospel, which now has "free course" among them. This report is a pamphlet of 138 pages, containing detailed accounts of their work by the twenty-five missionaries now in the island, with the notices of the special institutions common to all; and an excellent introduction by their secretary, on certain prominent questions in the social and public life of the people during the year. The report is simple, straightforward, and complete.

Some of the provinces have been sorely tried by an epidemic of fever, during the prevalence of which in the capital the Queen and Prime Minister liberally supplied medicine, and made constant and self-denying efforts to alleviate the sufferings of the people. Most of the teachers and evangelists kept to their posts with great courage, though a considerable number of the ignorant and weak, in this time of trouble, rushed back to their old superstitions and proved unable to bear the trial, and many of the churches were entirely deserted on Sundays. But the report above referred to contains special proofs of the progress of the churches and of the people at large, in relation to the social life and the civil government of the central provinces. It is stated that the decree liberating the Mozambique slaves has been scrupulously carried out; that there has been a great reformation in the administration of justice; and that great good has been effected by the appointment of a large class of officials, of which there were 6,500 in Imerina, called "Friends of the Villages." The steady increase in the number of native workers throughout the mission, and the elevation in the standard of their character and attainments, have already secured for the many stations of the central provinces a decided increase of spiritual and intellectual power.

Only ten years have passed since the idols were burned, and the instruction of the willing multitudes who desire to learn how "to pray" was left of necessity to hundreds of volunteers almost as ignorant as themselves. Though the number to be instructed is larger than ever, the number of these unttaught volunteers has diminished; their places have been taken by men more enlightened, growing in the knowledge they are ready to impart.

Altogether, 386 native pastors, 156 evangelists, and 3,468 native preachers, form a most valuable help as fellow-labourers to the staff of English missionaries, by whom the entire range of work is supervised. In reference to the number of church members, now standing at 67,729, the Imerina committee observe:—

While in some churches the number of members has been slightly increased, in others the number has been reduced. We believe, however, that the churches are growing in knowledge and in strength, even though their numbers do not materially alter, and that the Gospel is becoming more and more an established power among the people, influencing their thoughts and actions, and affecting more or less the whole structure of society. With regard to the government of the churches, it may be well to say that the churches are at liberty to manage their own affairs without any interference from secular or outside authority. To all human appearance, the churches in Madagascar were never farther from anything approaching State-Churchism than they are at present.

In the schools of Imerina both teachers and scholars are well up to their duties; and the result shows both larger numbers and increased efficiency. The schools—ordinary day-schools—are 784 in number; scholars, 44,794; children able to read, 20,220, while the College of Antananarivo, which has seventy-eight students, has continued to pursue its useful course under its able tutors, the Revs. R. Toy and G. Cousins, with their two native assistants, once students of the institution; and when the course of instruction is completed, the largest proportion are at once appointed to churches, and they are eagerly sought for by the English missionaries. Eighty-three have been thus settled during the last five years. In the normal scholars there are nearly 100 students and 197 scholars, and the new and commodious building was opened in the autumn with a religious service, the Prime Minister and many Government officers being present. Illustrations are also given of the progress of female education in the girls' central school and elsewhere; of the sale of the Bible and other publications; of the efforts of the native evangelists to push their work beyond the range of their ordinary area; and of the movement to plant the Gospel in new centres in the southern parts of the island. In summing up the signs of substantial progress in Madagascar, the directors say,—

As of old, so now and here, the Word of God carefully read, simple education, Sabbath services, Puritan in their type and tone, bright examples of holy life, of noble womanhood, of martyr faithfulness, have been working steadily on the old heathen life of the Malagasy people; and, because of the new and Divine force within them, have, within a single generation, evolved a new species of Malagasy life; throwing off old elements of defect and decay; calling forth new powers, new purposes, new forms of thought and will, developing strength as well as beauty, and lifting up a whole people out of the vices, the habits, the degradations of heathenism, into the purity, the aspirations, the wide-reaching benevolence of a true Christian life. It is only a beginning; but He "who hath begun a good work in you, will perform it until the day of Jesus Christ."

SOUTH AFRICA.

In South Africa most of the churches in Cape Colony had become independent, and the same course was gradually being taken in Kafirland. Their efforts were mostly limited to regions beyond these colonies. Attacks have been made on mission premises by certain Kafirs living on the banks of the Orange River. "The enmity of the natives was specially directed against English missionaries and traders, from the fact of their residing in territory which formerly belonged to the Bechuana tribes, but which has been given over by the Chief Waterboer to the Griqualand West Government." In the meantime, the missionaries and traders residing at Kuruman had taken refuge in the Moffat Institution buildings, which are in course of erection, and were found to be well fitted for

purposes of defence. Referring to an attack at Motito, the directors remark that, while they are "thankful that by the interference of Colonels Lanyon and Warren the violence of the rebels was checked, they would distinctly state that the society has never approved of wars undertaken with a view among other ends to secure the admission of missionaries into a country." The Rev. J. Mackenzie is carrying on the work of tuition at the Moffat Institution, but at present it is the day of small things, and its advance towards the position which it was designed to occupy must be gradual—the result of a more wide extension of primary education, and of changes among the people, which only time and new circumstances can bring about. Reference is also made to the mission among the Batwana on Lake Ngami, where the Rev. J. D. Hepburn and his two native teachers were cordially received, and to the mission in Matebele Land, the scene of the raids and iron despotism of Moselekatshe, where the work is still being patiently carried on under very difficult circumstances by four missionary brethren. There are signs of slow but hopeful progress.

CENTRAL AFRICA.

Of the latest aspects of the mission in Central Africa our readers are pretty well informed—of the difficulties of advance, the untimely death of Mr. Thomson, the equivocal conduct of a powerful chief, Mirambo, and of the arrival of Messrs. Hore and Hatley at Ujiji. Mr. Dodgshun had returned to Zanzibar, and, in company with M. Broyon, resumed his journey into the interior with fresh stores. They encountered great difficulties and were much delayed. At the end of January the party were at Unyanyembe, where Mirambo detained a large portion of the stores. When letters last arrived, Mr. Dodgshun was proposing to start with what things he had to join Messrs. Hore and Hatley at Ujiji. This state of things led the directors to accept the offer of Dr. Mullens to proceed to Zanzibar, where he will be able to make full inquiries, and superintend the arrangements necessary for the journey of Messrs. Griffith and Southon, the new missionaries, who are to be joined at Zanzibar by Mr. Pickersgill from Madagascar. Dr. Mullens and his young brethren are now on their way to that place, and the former is not to proceed beyond Zanzibar "unless the vital interests of the mission should be manifestly dependent on his accompanying the brethren up the country."

THE SOUTH SEA MISSIONS.

These missions continue to afford ground for deep thankfulness for the results which have been accomplished; and the prospects of the mission in New Guinea are of a very encouraging character. Many striking details as to New Guinea are contained in the Exeter Hall speech of Mr. Lawes. His colleague, Mr. Macfarlane, has begun a good work at Murray Island, where he has held a series of meetings which show a remarkable progress under the native teachers. The idols and charms had been given up and burnt, ninety-three natives had been baptized, the Papuan Gulf Native College inaugurated, and a scheme of government organised under the auspices of Mr. Chalmers. But a native sorcerer had caused several deaths by poison, which was likely to give rise to trouble. Details are given of the work carried on in the various groups of South Sea Islands, of the organisation of churches, of the enthusiasm of native teachers to take part in the evangelisation of New Guinea, and of the independence of many of the churches. Intercourse with other nations was becoming more easy and more frequent, and the influence of the people of other lands was more fully felt, and too often not to the advantage of the natives, though it may on the whole tend to increase intelligence, enlarge ideas, and suggest improvements among them.

In the Island of Upolu, Samoa, in the midst of the quiet Christian work carried on there, there is trouble threatening. Civil war is thought to be imminent. This will rekindle old fires, excite old passions, and, in many native hearts, undo the good work of past years. The missionaries, who have seen the many evils arising from these too-frequent civil wars, are much depressed in view of this blight upon their labour. Notwithstanding these impending troubles, the work of the mission is going on.

Dr. Turner is still pursuing his important work in the Malua Seminary, multiplying Christian blessings by preparing teachers for Samoa, and for the numerous islands to the North, reaching to the equator, which are out-stations of the Samoan mission. But Samoa does not stand alone in effort to send the Gospel to the regions beyond. Connected with the missions in Tahiti and the Society and Hervey Islands—old centres of Christian effort—there have long been out-stations, where now the Gospel has taken deep root, and its manifold blessings are being richly experienced. Native teachers, trained by the missionaries at headquarters, are conducting the work in these distant islands, and periodical visits are paid by the missionaries to encourage and guide these native labourers in their good work. Of the twenty teachers who arrived in New Guinea as reinforcements in November last, four were from Raiatea, six from Rarotonga, four from Niue, and six from the Loyalty Islands.

Another hymn having been sung,

The CHAIRMAN commenced by a reference to his long-continued interest in the London Missionary Society, not only because of its work, but because of its glorious origin and its catholic principles, which showed that it was originated to work with any Evangelical denomination of the Christian Church.

Forty years ago it was the pleasure of his wife and himself to welcome four of their missionaries at his house in Cawnpore, three of whom are still alive; and he also called to mind that when, as a young man, he was about to go to India, Dr. Paterson, a venerable missionary of their society, made him kneel down, and in commending him to God, said, "My dear boy, keep you by the Christian missionaries wherever you go." This he had endeavoured to do. Their influence upon Europeans in India had been great, and to many of them he owed much benefit, among whom were Wilson, Duff, and Dr. Mullens, that noble-minded man who had gone forth at the peril of his life to advance the missionary cause. Though it was two or three years since he left India, he could testify that their work in the northern provinces was a good one. Having visited their schools at Benares, at Mirzapore, and at Nynsee Tal, he could tell them that they were all going on well, and doing the work of God. To say that there were no real conversions was a flagrant misstatement. He had seen among converts the most brilliant examples of Christian truth, sincerity, and faithfulness, especially during the period of the Indian mutiny. To those who talked of Christianity as effete he would point to Madagascar; New Guinea, where missionaries lived always in peril; and to Central Africa, which carried them back, but with additional interest, to the scenes described by Mungo Park. It was delightful to think of the devotion of these men, and to read of what took place at the missionary conference of last year, which, among other things, showed that there could be a communion of saints among different denominations of Christians and united action. Cardinal Newman, that venerable and aged man, who was now in so strange a position in the ancient city of Rome, had been made to malign their country when he said that if a dozen men met together in the streets they were obliged to ignore religion, if they belong to different churches. The conference referred to showed how thoroughly false such a statement as that was. They came together from many churches, but they did not ignore religion. It was their joy to consult together, and to acknowledge a common Lord, to share their common cares and anxieties, and to pray for the common coming of that which was dear to all the churches. They looked forward to the future with confidence. Though the battle might be long, the victory was secure. The missionary field was vast, and extending every day. It was not their work that the present wars were going on, and God grant that He might restrain the wrath of man, and that He might make that wrath to praise Him. (Cheers.) When the din of battle and the smoke of war and cannon cleared away, then was the time for the missionaries to enter into those fields. God grant that they might have "peace with honour" some day—for it was now far enough off—and when it came let them give more liberally if they wished to extend their operations, and to enter the new fields of labour which God in His providence was opening to them. (Cheers.)

The Rev. W. F. CLARKSON then moved the first resolution, as follows:—

That the report, portions of which have now been read, be adopted, and that it be published and circulated, with the audited accounts, among the members of the society. That this meeting, deeply deploring the very serious deficiency which appears in the income of the past year, pledges itself to increased efforts to remove the debt, and augment the resources of the society. That, while sympathising with the directors in the grave difficulties which they have had to face in the early stages of the Central African Mission, this meeting is much gratified to learn that reinforcements are on their way to Ujiji, and also that the directors have availed themselves of the self-denying offer of the foreign secretary to proceed to Zanzibar, or even to the lake, in order to promote the interests of that mission. That it learns with pleasure that the New Guinea Mission is assuming a more settled form, with extended range and encouraging tokens of success.

In the course of an eloquent address, the speaker specially referred to the ladies' committee, which he believed might be of incalculable benefit to India and other countries. That committee was started in 1875, and is now employing eleven labourers—eleven Christian ladies—who were at work, and one who had recently started for her missionary labour in Madagascar. These ladies were supported out of the general fund of this society; but the cost of their special training and for their labours in the zenanas, or in their schools, or in different departments of service, was borne specially by what was termed the Female Mission Fund. It seemed to him that if the work of that committee were more thoroughly known amongst their churches they would not find any complaint of the reluctance, or, at any rate, the slowness, with which its appeals for help were responded to. He would suggest that this matter should be brought before every missionary working party represented there that day. (Applause.) The ladies asked that every Christian woman in connection with their churches throughout the land should be solicited to contribute one shilling towards the funds of that committee. He had no doubt whatever that next year there would be a report of still greater work and blessing as the result of their labours, and he heartily wished them all success. (Applause.) One of the things that threw a heavy cloud over missionary operations was the position which our country, through her Government, had been made to assume towards certain foreign nations, and especially to those whom they in their pride and selfish complacency call "inferior races." *Punch*, two or three weeks

ago, suggested that this year no May meetings should be held; it being felt that the inconsistency between England sending forth missionaries and the Gospel of peace and England carrying on unjust and aggressive wars—(loud applause)—was too great and glaring for the generally jubilant and congratulatory speeches made in that hall. He did not wonder at the suggestion. The position they had been made to assume had proved to be a stumbling-block to the heathen, an occasion for the enemies of the truth to blaspheme, and a sore discouragement to all friends of missions. But it showed also that the sphere of their missionary operations ought not to be restricted to heathen nations. (Applause.) While we were sending out labourers to attack the strongholds of idolatry abroad, they had a work to do at home, equally important, and equally Divine, and that was to win their own countrymen to the pursuit of national righteousness and peace. (Loud applause.) When a Christian nation encouraged any scheme the morality of which was disguised by such phrases as "rectification of frontier"—(laughter)—and "protection against man-slaying machines," but which would be denounced by Christianity very bluntly and very plainly as coveting that which belongs to your neighbours, and as casting out devils by devils—(applause)—it behoved them to turn round upon this Christian nation and to say, "When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the Gospel of Christ." (Applause.) They may have thought they did all that was required in giving their prayers and contributions for missionary service, but surely the painful events of the past year had taught them, if anything could teach them, that upon each one there rested the responsibility to use his personal, his social, and his political influence to impress upon the country the necessity of abiding by God's eternal righteousness, justice, and peace. (Applause.) The resolution spoke of the heavy debt of the society, which imposed upon them all heavy obligations. Sacrifices, it might be, needed to be made; comforts to be given up; crosses to be borne; but wherever retrenchment began, never let it overtake the missionary work, whether at home or abroad. If the Church would give itself, its money, its sons and daughters, to this great and holy enterprise, they should soon have to rejoice over the passing away of a yet more dreary winter than they have suffered—the winter which had been binding the whole earth in its iron chains—and on every side we should welcome the signs of a genial, reviving springtide. (Applause.)

The Rev. W. G. LAWES (missionary from New Guinea), in seconding the resolution said he should limit himself to some reference to the work carried on in that country. He had no story of triumph to tell, but of a new fortress to which they had laid siege in the name of Christ; and he thought they would feel no less interest in the work of the ploughman and sower than in the harvest rejoicings. Their mission to New Guinea, the largest island of the world, dated five years back. New Guinea was then hardly known. In this time of depression of trade, attention had been directed to it as a possible new market for manufactured European goods, and every scientist they could mention looked with interest to it. But, surely, above all, it was a country full of interest to the Christian philanthropist as a field for Christ-like work, as a new country that had yet to be won for Christ. Their mission had been established on the south-east side, extending from Red Scar Bay to the extreme eastern end of the island, about what was known as China Straits, besides the islands in Torres Straits, where Murray and Macfarlane were at work seven years ago. He should limit himself to the former, where he had laboured. They had great diversities of race. Along the 300 miles of coast he knew of twenty-five different languages and dialects. This would give the best indication of the commingling of races and tribes there. Every village lived in suspicion of its neighbour, and at enmity with them, so that they were practically as isolated and separated as if they were living on some lone island in mid-ocean. Those amongst whom he had been living were a light-coloured race, belonging to the Malayo-Polynesian family, of which the Maories of New Zealand, the Tahitians, and Samoans were the best known representatives. Physically they were a fine race, but whatever good looks they possess they certainly owe neither to the tailor nor the dressmaker. (Laughter.) They lived in lake dwellings, such as those of which relics were to be found in different parts of Europe. Some of the villages were always surrounded by water, so that their mission steamer could anchor in the main street with safety at any time. The stone age still prevailed there. No implement, utensil, or weapon was to be found made of iron or any metal; but after visiting the canoe-making yards, and seeing the carving they could execute, he had a much greater respect for the stone age than he ever had before. They had no money nor felt the want of it, but there was no such abject squalor as was to be found in the large towns of civilised life. Cannibalism in all its hideousness flourished, though it was not practised at Port Moresby, where he and his family lived. It was impossible for them to form an idea of the moral degradation of the natives, who were shameless thieves. But they had some redeeming features. Woman was not so degraded and down-trodden as in many parts of the heathen world. They are there certainly the burden-carriers of the community; but that did not imply the degradation which it would with us, and they resent any interference on the part of the

men with the fetching of water and the carrying of wood as an infringement on their women's rights. (Laughter.) Domestic affection existed to a degree which surprised them, parents caring for the children, long after they had grown up to maturity, with great affection and tenderness, and what was more remarkable, the children caring for the parents and watching over them when they had become infirm or sick. They were glad to miss there the vice of drunkenness—(applause)—for no man in the country drank anything stronger than water. There was a wonderful absence too of open immorality of a certain kind, and the natives were industrious, cultivating the soil with great care. There was no system of idolatry in New Guinea; their only religious idea seemed to consist in a slavish fear of evil spirits, and a belief in the death of the soul. But when he had spoken to them of the hope which Christianity gave them of reunion after the grave, they listened with an attention that nothing else seemed to command. He quite believed that those races would never themselves struggle into life, or raise themselves, unless help came to them from without; unless a saving hand was extended. Civilising agencies would not change them. If better tools were put into their hands it would only increase their power for evil. Christianity was the true civiliser—(applause)—and wherever it came in contact with heathenism and barbarism the work of civilisation began. The development must come from within outwards, and not from this outer fringe of human existence inwards. In the Gospel they had this power, and after eighteen years' experience as a missionary among races such as these, he had a stronger faith than ever in the power of the Gospel. (Applause.) Mr. Lawes went on to speak of the priceless service of their steamer the Ellangowan, which had been during the last five years to New Guinea what the John Williams had been to the South Pacific islands. For five years she had been doing good work, visiting unsurveyed waters, and perfecting the charts of that part of the world. Many new harbours, rivers, bays, and islands had been discovered, and much valuable information obtained which the Admiralty Office had not been slow to appreciate or acknowledge. (Applause.) And, better still, her character was becoming known by the natives along the coast, and she was welcomed by them as their friend. (Applause.) For all this good work much credit and honour were due to the captain and crew, to the skilful navigation, the watchfulness and the courage under which, in circumstances of difficulty, and often of great danger, they had managed the vessel; but, above all, to Him without whose loving care "it is in vain to rise up early and to sit up late." They had a noble band of native men, South Sea missionaries, by whom the hope was being realised that New Guinea would be evangelised. Savage Island, Raratonga, and the Loyalty Islands, once in heathen darkness, were sending forth native Christians as pioneers of Christianity to others. They were worthy of all honour and esteem—a noble army which any man might be proud to lead. (Applause.) This agency was utilised by their English missionary living with them, and sharing with them the dangers. They were more energetic, more faithful, more courageous with their missionary by their side than if he looked on from the safety of some neighbouring hill-top. (Laughter.) The missionaries knew that they were going to a sickly climate, and that they would have to endure privations and possibly suffer death; but none of these things moved them, neither counted they their lives dear unto them, that they might testify to the Gospel of the grace of God. Many victims had fallen to the unhealthy climate, but for every one who had died they had three or four volunteers anxious to take the place of those who had gone. (Applause.) Their young men in the Savage Island esteemed it the greatest honour to be chosen for this work, and those chosen were envied by their brethren. And lately six of these men had been added to the noble army of martyrs. Just now the tidings had come that three of their South-east Island brethren, with their wives and children, had been poisoned by the natives of New Guinea. While he mourned for them with sincere grief he was thankful they had been accounted worthy, and "faithful unto death." (Applause.) However adapted that agency might be for the evangelisation of New Guinea, the introduction of Christianity to a people like that was no easy task. It must be remembered they were utterly ignorant of the language of the people, and they were equally ignorant of ours; but there was one language which was understood all the world over by every tribe of men—he meant the language of human kindness. (Applause.) This was universally understood wherever they found a member of the human race; this was the master-key which fitted every human lock, and which opened every door. (Applause.) The result of the work in New Guinea, although for the most part of an intangible character that really could not be tabulated in statistical form, was by no means small or insignificant. They had no baptised converts. They did not expect sheaves from the ploughman, nor ripe corn in May. They had hardly begun to plough or to sow in New Guinea. But there were some into whose minds the seed had fallen, and where it had taken root; "but the kingdom of God cometh not with observation." He received a lesson of faith and hope by the side of a dying chief at Port Moresby. When they arrived he was very kind and attentive. He had been a constant visitor at their house, and a frequent attendant at their services. They showed him kindness, but he was an incorrigible

beggar, and more covetous and far less intelligent than many of his fellows. He went to his house, and found it filled with his sorrowing family. The chief was unconscious, and could not speak. When Mr. Lawes went in, however, he recognised him instantly. He took both his hands in his and pressed them to his lips, while the tears were in his eyes; and in this way he spoke what his lips failed to utter. He felt that this was the first faint pulsation of a new life—the first faint streak across the dark horizon, for he was told that the last thing the chief did before he lost his speech was to charge his sons and the chiefs to take care of them, and to listen to their preaching. It was a great thing to have won the confidence of the people, and they had done that to a great extent on the coast. Soon after their arrival at Port Moresby, he found it had been visited by an Englishman, who, in a cowardly and dastardly manner, fired on the natives. A man of importance in the village was seriously wounded. He went into the village, visited him in his house, dressed his wounds, and fed him. He recovered, and had been ever since their best friend. (Applause.) Confidence begat confidence; and kindness was omnipotent. (Renewed applause.) The principles of peace were spreading in New Guinea. There had been no departure from the traditions of their fathers in the mission field in the South Pacific. (Hear, hear.) When visiting a large village on the banks of a newly-discovered river in Hood Bay, with some natives from an adjoining village, he was surprised at one of them shouting out as they went through the village, "This is the peace man, who brings peace, and who makes peace." He was a subject that day of a strange ceremony. He had given a small present to one of the chiefs, and got him to accompany him (Mr. L.) in his little boat up a river. He asked him to stay and taste some food which his wives were cooking. Presently five ladies appeared in succession, each carrying a portion of food, and on the top there was a small cocoa-nut shell, containing something greasy. As soon as this was deposited, his host took the shell in order to pour the contents over him. He declined the honour—(laughter)—but was told this was a sign of friendship and peace. He soon gave his friends to understand he was willing to be anointed as much as he liked in the interests of peace. (Applause.) He took off his shirt, and a shout—of admiration probably—followed, on their seeing his white skin. He received the oil, and it trickled down in streams as he partook of his hospitality. He would be willing to be anointed for the sake of peace in every heathen village in New Guinea. That day, at any rate, there was a conjunction of "peace with honour." (Laughter and loud applause.) They were known all along the coasts as the men who brought and made peace. They did not want gunboats for their protection. They always felt that in the pursuit of their mission they exposed themselves to risks, and placed themselves outside the pale of protection from any earthly Government. They had visited many places in which no white man had ever been before. Their colleagues, during the past year, had visited a great many more; but in none of them had they been maltreated nor had one hair of their head been injured. (Applause.) The foundation of a literature had been laid. He held in his hand the two first books printed in any language of South-East New Guinea. He had the honour to prepare them and get them printed in Sydney; and he had had the greater joy of hearing some children at Port Moresby read fluently and well these books. It was an important event in the history of a people when for the first time their language was reduced to a written form. The contents of those books were reading lessons, and an epitome of the Bible. The hymns were sung at the evening dances by the natives sometimes, in place of their old heathen songs. This kind of work was being done at twenty-five stations on the mainland of New Guinea itself. From Port Moresby their mission had extended eastward, and at the eastern extremity of the island new ground had been taken up; and his colleague, Mr. Macfarlane, had made an investment for the London Missionary Society. Some years ago, he bought an island, well watered and wooded, for three shillings and sixpence—(laughter)—and on it a central station was being formed, from which to work the islands in China Straits, and the large villages around Milne Bay. Their staff at the beginning of the year consisted of forty South Sea Island teachers and three English missionaries; but death had been busy since then, and there were gaps here and there, which told where a faithful man had fallen at his work. The great hindrance they had had in their work in New Guinea was the unhealthy climate. Many of their South Sea Island teachers had fallen. Every Englishman who had fallen in the mission had been beloved. It was a terrible trial when they saw those dying before their eyes whom they sent away with but little probability of meeting again on earth. And now they were saddened by the tidings of the loss of Mrs. Chalmers, the second missionary's wife who had died in New Guinea in recent years—Mrs. Turner, after a few months of work, being the first. Mrs. Chalmers, after ten years of successful service in Raratonga, came a few months ago to New Guinea. Mrs. Turner's loss was a great one to their mission. She nobly bore the hardships and privations inseparable from the life of the wife of a missionary there. It was in her heart to do much more for New Guinea, but the Master called her. And now Mrs. Chalmers, a veteran in the cause, was gone. Those reverses and checks they could only bow

before in humble submission: "It is the Lord; let Him do what seemeth Him good." But there were difficulties and hindrances of another character—he meant the unchristian lives of those who represented the colour and the name of a Christian land. As they went along the coast in the Ellangowan three years ago, they soon found where a foreign vessel had been before them. It was only at those places that proposals were made by the natives of a kind which showed the character of their predecessors. When the history of the massacres of white men should be made known, it would be found that the licentiousness and cruelty of the white-faced men had been the terrible cause of them all. (Hear, hear.) The honourable trader was the greatest moral support a missionary could have; but unfortunately trade was not fairly represented in these out-of-the-way places. To the men who were first in the field the absence of law was an attraction, and they carried the day. Some honourable men were disgusted, and withdrew from their company, and then they had an illustration of the survival of the fittest to do the devil's work. And now, what was the outlook of New Guinea? It was one of hopefulness, of promise, of certain victory. They must not be impatient for results. From Central Africa and from New Guinea they must be prepared for much that might seem like defeat—for reverses and for checks. But there was no question as to the future. From the islands of the South Seas prayer unceasingly ascended to God for the conversion of New Guinea; but they wanted to feel that their brethren at home were praying for them. Should their hands hang down for want of that spiritual oxygen which they only could supply? Their hope of New Guinea rested on the character of the Gospel itself, its adaptability to the wants of man, and its translatability into every language spoken by the human race. The experimental age of missions had passed away. They had seen savage men and women changed by its power. They had seen men, who were old and grey-headed before they heard the name of God or Jesus Christ, become converted Christians, live humble Christian lives, and die happy peaceful deaths. And what the Gospel had done for them it would do for New Guinea. When they were discouraged they had only to look at one of these South Sea Island brethren and remember that their fathers were savages, and the New Guinea men could take heart again. All honour to their missionary fathers, who, with no history of past successes to fall back upon, laboured on, and who walked by faith while they walked by sight. (Applause.) They rested their hope upon the broad basis of our common humanity, believing that God had made of one blood all nations of the earth; that His Gospel was the message He had sent to every member of the human family, and that it was a high honour and privilege to take up the angel's song, and carry it to the uttermost parts of the earth, "Peace on earth and goodwill towards men." (Loud and prolonged cheers.)

The Rev. R. ROBINSON then stated that Dr. Mullens would only consent to go forth upon his special mission on condition that he sacrificed 300*l.* of his stipend. (Cheers.) Happily the directors could turn to one who could take his place, and they had found twice in years past, when Dr. Mullens had left, that their friend, the Rev. J. O. Whitehouse, had most ably conducted the affairs of this society, and he had consented to take this post during the absence of Dr. Mullens. (Applause.) The speaker then referred to the state of their finances. Must they call back their missionaries from Africa and New Guinea? Their debt was over 5,000*l.*, after having sold 12,000*l.* of their invested stock. Thus they would see that the matter was serious, and required, therefore, that they should be large-hearted. They had had good collections—largely-increased collections—after the noble sermons of the past day, and there were also new beams of sunshine coming now.

Several special donations having been announced, the collection was made, and after a hymn had been sung,

Mr. W. WILLIS, Q.C., moved the next resolution:—

That this meeting expresses its gratitude to God that, in a year of such financial difficulty, the ordinary work of the society in the old fields has been maintained, and that the results of that work show sound progress. That J. Kemp-Welch, Esq., be treasurer; that the Rev. Dr. Mullens be foreign secretary; the Rev. Robert Robinson be home secretary; and the Rev. Edward H. Jones be deputation secretary, for the ensuing year. That the lists of directors and of the board committee nominated by the annual meeting of directors be approved, and that the gentlemen therein named be appointed directors for the year.

He would ask whether the missionary spirit existed in their midst. He was addressing the members of churches interested in the London Missionary Society, and sustaining its operations, and the question meant this—not whether persons within their organisations and churches sent money in more or less amounts to Blomfield-street, nor whether with more or less ostentation the missionary box found its place in the workshop or the counting-house, nor whether a missionary tract was in general request at the Sunday-school, nor whether they had a missionary auxiliary in connection with every association and every church. There was something beyond that—there were found men and women in their churches who had a genuine faith in Christ, who found no hope of mercy, except in Him, and who, deriving all their joy and peace and light from Him, possessed His

spirit. If that was amongst them, then they had the missionary spirit, for the spirit of Christ was the spirit of missions. (Applause.) If within the church to whom the society appealed that spirit was not found, their sanctuary existed for nothing that was good. They were sometimes told that money was the difficulty. He thought the difficulty was in the want of men; but before they could be used for anything good, life and energy must be given them from Heaven. That was what they needed through all their churches. (Applause.) Mission work, wherever they found it, was but the expression of one spirit. The work abroad and the work at home was the same; and if ever there was an age in which it were possible to have a fresh manifestation of Divine power it was in their time both in England and abroad. (Cheers.)

The Rev. FLEMING STEVENSON, of the Irish Presbyterian Church, seconded the resolution. He said he had recently been to the East and had seen something of their missions and missionaries. The thing that struck him most by its uniformity, was the noble, generous, and large-hearted recognition by all the mission brethren of each other; the spirit of entire consecration to Christ that enabled them to feel that they were side by side carrying on a warfare against one common enemy, and therefore friends and fellow-comrades to one another. At a conference of some fifty or sixty missionaries which he had attended, it would have been absolutely impossible for the most powerful ecclesiastical magnet to have separated those filings according to their different denominations, and had he been somewhat longer in the East he might have fallen into confusion as to his own ecclesiastical relations, and have been puzzled to recall to himself what denomination he had enlisted under in the army of Christ. As to what he saw, let him take them through a somewhat rapid survey. Beginning at Ningpo, it was found that there had been a meeting of 150 Christian workers, almost all of them natives, and all of them from one province, meeting for a whole week, these noble men, in order to pray together. On the same China coast, they came to Foochoo, when they found there had been a fortnight before they reached the place 200 Christian workers who were assembled also for a week—workers in one mission connected with and representing eighty villages; and these men were themselves many of them sufferers for the truth. Down further still they went to Colanzi and Amoy, and from the top of that little hill, and further south from the roof of the old mission house at Swatow, it was easy to see the roads that led away into the interior, along each of which the missionaries were planting one station after another. Then turning to the south again they had pointed out on the map by the finger of an eager missionary, one of their own noble men, Jonathan Lees, one village after another in the whole district north of the Yellow River, and were told that the time would soon come when along that range of hundreds of miles the villages containing Christians would be so near to each other that they would be within easy communication. Then to look at those colleges and theological schools, well equipped and well tended, and to find them not merely in China but in the very centre of the priestly heart of Japan—to find them in towns that ten years ago had been absolutely closed against the foreigner. Then to turn to India, to go to Travancore, and to see there, passing along by the backwater and sailing from town to town here a Christian church and there a Christian hospital; to find in one place the churches so close together, with only a few miles separating one from the other; to go into a large, cathedral-like building, and to find that fifty years ago the foundation of that building had been laid by one of their missionaries when there were only seven converts—and he Mr. Stevenson preached in it when there were 1,500 people at a week-evening service! Then to go up by Tinnevely, under Bishop Caldwell's presidency and to see those enormous groups of people that had been assembled by his teaching gathered out of heathenism; or to go under Bishop Serjeant's rule, and to get up to Madura and the American Mission and to realise that all these blessed results were the works of their own time; to realise, for example, that from Catocham to Cape Comorin there were 60,000 Christians: from Cape Comorin to Palamcottah 90,000, and at Madura 10,000 more; and that besides these 60,000 people had surrendered their idols, and put themselves under Christian instruction in their districts within the last eighteen months—to realise that all that work in South India was simply the fruit of one lonely man's work! For when Ziegenbald, the first Protestant missionary, landed in India 160 years ago, he landed alone and friendless. The impression left upon his mind was this; if all that could be traced to one man through a century and a-half, what wonderful works of God might be traced if the whole Christian Church could go, and in that same holy, consecrated spirit sow God's seed beside all waters! Well, there was a clever book written by a very clever man, who said that Christianity has vanished from the island of Japan. There was in Japan a vigorous and, at the time, a large Jesuit mission. Gradually the million and a-half of these assumed converts disappeared; persecution was flung against them; and at the beginning of this century it was supposed that Christianity had been extinguished in Japan. But ten years ago there came certain priests from France and landed in Japan, and they found there ten thousand Christian successors of those old Christians. Although death was threatened to every Christian for 150 or 200 years, they found ten thousand still retaining their old profession. The Govern-

ment was surprised and filled with indignation, and they tried to carry out their old measures of reprisal. Unable to succeed to the full extent because the European Powers were represented at that time in Japan, they transferred most of these people from their own villages to a distant part of the country. Their own ambassador there had told him that so profoundly was the secret of the existence of those Christians kept, that neither he nor anyone else in the country, not even the Japanese Government, shrewd as it was, had the slightest knowledge of their existence. Christianity could not be extinguished, even if they planted it in a corrupt form, because what was deposited was the seed of everlasting truth. (Cheers.) He had seen much of the missionaries of their society and he could only bear this testimony to them as a body—braver, more devoted, more self-denying, more heroic men in circumstances that test men's heroism, he had never seen. And in saying that of them, he spoke of them also as representatives of a class. Missionaries, taking them as a body, seemed to him to be as high, fine, and noble a type of Christian men as they would find anywhere the world over. (Applause.) But everywhere their one cry was this, "We are under-manned. We are holding posts with one or two men, and we ought to have fifty men. We are holding them against every disadvantage. We cannot take rest when we are tired; we cannot get relief when we are sick. We work through sickness and weariness, and sometimes through despondency; but we hold these posts until we die," "only" (they said), "do not forget to tell the churches at home that we are under-manned." The missionary societies knew it to their cost, but the churches did not realise it, and their cry was not to the missionary society—it was to the church at home—"We are under-manned." Sometimes they were content to send out commerce and literature, and there were a thousand indirect agencies at work—commerce, literature, Western culture, and charities that the famine had produced—all influencing opinion in that distant East. But their commerce was tainted with opium, and their literature was marked with a baneful scepticism. Sometimes the books that passed into inquirers' hands were sceptical books, placed in their hands by sceptical Englishmen and sceptical Americans. This great Western literature might not at once do anything in those countries but dissolve what already existed. What was wanted was that great Christian forces should be sent out to this field, and that the churches should march their whole regiments out upon Hindostan, China, and Africa; that they should not be content with one or two, nor ever be satisfied until there were at least as many missionaries representing every church abroad as there were representing every church at home. Let them go with a greater spirit of earnestness and consecration into this blessed work for our Lord Jesus Christ. (Cheers.)

Mr. HENRY WRIGHT, J.P., in the absence of the chairman, Mr. G. F. White (who was absent in consequence of a great domestic bereavement), moved, and Mr. J. KEMP-WELCH seconded, a vote of thanks to the chairman, which was cordially carried and briefly acknowledged. The benediction, pronounced by the Rev. W. CUTHBERTSON, brought the proceedings to a close.

RELIGIOUS SERVICES IN WORKHOUSES.—At the meeting of the Peterborough Board of Guardians on Saturday a proposition was made that the whole of the clergy and Nonconformist ministers of the town should be asked to conduct gratuitously the religious services at the workhouse. It was defeated by a large majority, and it was decided to advertise for a paid chaplain of the Church of England, as heretofore.—The Rev. A. Newman, workhouse chaplain at Bridgwater, attended a meeting of the Guardians on Thursday, by request of the board, in reference to a complaint of the visitors that he had not visited the inmates of the workhouse hospital since Christmas last. The rev. gentleman promised to attend more regularly in future. The guardians unanimously adopted a resolution approving of what had been done in the matter, and it was also resolved that notices should be posted up in the workhouse and infirmary to the effect that if any of the inmates desired to see a minister of any other denomination in the town, and made known such wish to the master, it would be complied with.

DR. DE JONGH'S LIGHT-BROWN COD LIVER OIL.—ITS UNEQUALLED EFFICACY IN CONSUMPTION AND WASTING DISEASES.—Dr. Henry Hanks, author of "Consumption: Its Treatment and Curability," writes:—"The superior efficacy of Dr. de Jongh's Light-Brown Cod Liver Oil over the Pale Cod Liver Oil has proved, in my experience, unequivocal. Patients who have persisted for several months in the use of the latter, with scarcely any perceptible improvement, have, after a brief trial of Dr. de Jongh's Light-Brown Cod Liver Oil, acquired such fatness, and those distressing symptoms accompanying emaciation have so rapidly subsided, that I have been induced to confide in its reputed remedial powers, and consequently to advise its substitution for the Pale Cod Liver Oil." Mr. Benjamin Clarke, M.R.C.S., F.L.S., author of "Notes and Suggestions on Cod Liver Oil and its Uses," writes:—"The effect of the Pale Oil on the circulation is so feebly marked as not to be perceptible; so that in some cases of extreme debility, the patient, from the slowness of its action, is in danger of sinking from exhaustion, or the disease, as in consumption, may become incurable from protraction. My inference agrees with the remark that Dr. de Jongh's Light-Brown Oil effects a cure in half the time that the Pale Oil does." Dr. de Jongh's Light-Brown Cod Liver Oil is sold only in capsuled imperial half-pints, 2*s.* 6*d.*; pints, 4*s.* 9*d.*; quarts, 9*s.*; by all chemists. Sole consignees, Ansar, Harford, and Co., 77, Strand, London.—[ADVT.]

THE COFFEE PUBLIC-HOUSES NATIONAL SOCIETY

(LIMITED.)

INCORPORATED UNDER THE COMPANIES ACTS, 1862 and 1867.

CAPITAL, £1,000,000, DIVIDED INTO SHARES OF £1 EACH; 5s. PER SHARE TO BE PAID ON APPLICATION; 5s. PER SHARE TO BE PAID ON ALLOTMENT; the Balance will be Called as Required, but not more than 5s. per Share at any one time, with Twenty-one Days' Notice, and at intervals of not less than Three Months. First Issue 100,000 Shares.

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Earl of Shaftesbury, K.G.	Archdeacon of Dorset	Rev. Thomas Spyers, D.D.	Geo. Errington, Esq., M.P.	Robert H. Penny, Esq.
Earl Sydney, G.C.B.	Archdeacon of Durham	Hon. and Rev. E. Talbot	A. E. Gathorne Hardy, Esq., M.P.	J. G. MacCarthy, Esq., M.P.
Earl of Wharfedale	Archdeacon of Gloucester	Rev. Simon Sturges	Jas. Maden Holt, Esq., M.P.	C. E. Greenwood, Esq.
Viscount Enfield	Archdeacon of Killaloe	Hon. and Rev. R. Thornton, D.D.	Stevenson Blackwood, Esq.	W. Ralph Banks, Esq., J.P., D.L.
Viscount Harberton	Archdeacon of Manchester	Rev. R. Trail, LL.D.	Stephen Bourne, Esq.	W. Allison, Esq., Barrister-at-Law.
Viscount Holmesdale	Archdeacon of Meath	Rev. A. Brooke-Webb	Saml. Gurney, Esq., F.R.G.S.	James H. Young, Esq., J.P.
Lord Bingham	Archdeacon of Monmouth	Rev. H. N. Wheeler	Wm. Needham, Esq.	F. W. Reynolds, Esq.
Lord Bloomfield	Archdeacon of Montgomery	Rev. Frank H. White	C. Watkin Williams, Esq., Q.C., M.P.	Jas. Reckett, Esq.
Lieut.-Col. Lord Eustace Cecil, M.P.	Archdeacon of Norfolk	Rev. J. Boquette-Palmer-Palmer	J. W. C. Fegan, Esq.	Donald Matheson, Esq.
Lord Francis Conyngham, M.P.	Archdeacon of Salisbury	General Sir P. Douglas, Bart.	Andrew Dunn, Esq.	Robert E. Huntley, Esq.
Lord Dorchester	Archdeacon of Stafford	Lieut.-Gen. Sir C. D'Aguiar, K.C.B.	Charles Hillels, Esq.	Joseph B. Mead, Esq.
Capt. Lord Walter F. Kerr, R.N.	Archdeacon of Worcester	Lieut.-Gen. Sir G. St. P. Lawrence, K.S.I., C.B.	Chas. J. Monk, Esq., M.P.	G. H. Freen, Esq.
Lord Harlech	Archdeacon of York	Lieut.-Gen. Sir Colin Mackenzie, C.B.	Mayor of St. Albans	Geo. Blount, Esq.
Lord Henniker	Rev. Canon Argles	Lieut.-Gen. E. Wray, R.A.	Mayor of Rochdale	Cornelius Walford, Esq.
Lord Pensance	Rev. Canon Ashwell	Major-General A. G. Burrows	Mayor of Plymouth	J. H. Gurney, jun., Esq.
Lord Truro	Rev. Canon Birch		Mayor of Darlington	Walter Stanton, Esq.

TRUSTEES—Rev. Canon ELLISON.

Hon. and Rev. A. ANSON.

Rev. Canon DUCKWORTH.

EXECUTIVE COMMITTEE.

STEPHEN BOURNE, Esq., F.S.S., Her Majesty's Customs.

Rev. H. M. E. DESMOND, M.A., F.R.G.S.

Hon. and Rev. JOHN HARBORD, M.A.

Capt. W. HUGH PHIPPS, R.N., late of the Training Ship Warspite.

Col. JOHN DAVENPORT SHAKESPEAR, J.P.

Major-Gen. SYNGE, Royal Engineers.

Two Additional Members of the Executive Committee can be chosen from the body of Shareholders.

BANKERS—Messrs. DRUMMOND and CO., 18, Spring Gardens, Charing Cross, S.W.

HON. SECRETARY—Captain W. HUGH PHIPPS, R.N.

SOLICITORS—Messrs. CAMPBELL, REEVES, and HOOPER.

OFFICES—17, WARWICK STREET, REGENT ST., LONDON, W.

ABRIDGED PROSPECTUS.

This Society has been formed for establishing throughout the United Kingdom Coffee and Cocoa Public-houses of such a character as cannot fail to be appreciated by the public. Its principles are strictly commercial and self-supporting, and, being under the Limited Liability Act, no subscriber can possibly be liable for more than the amount he invests.

As it is not generally known how profitable Coffee and Cocoa Public-houses really are, particular attention is called to the following facts:—

The Chester Cocoa House Company pays 10 per cent. to its proprietors, and places 14 per cent. to its reserve fund.

The Jersey Café Company made a profit last year of 33 per cent., and paid 10 per cent. dividend to the Shareholders, placing the balance to a reserve fund.

The Rose and Crown Coffee Palace, Knightsbridge, after paying all expenses and expending 98l. 5s. in renewing furniture and in repairs, made a profit of 23 per cent. on their capital.

The Cork Refreshment Rooms have paid dividends of 6 per cent. and 7 per cent. once, 8 per cent. twice, and 10 per cent. five times.

At the Dover People's Café a clear profit of 10½ per cent. was made last year.

The Red Star Coffee-house at Poole (only 8,000 inhabitants) makes a profit of 30 per cent. per annum.

In Liverpool (where 34 houses are open) a profit is made of 35 per cent., and, after placing 25 per cent. to depreciation or reserve fund, 10 per cent. is paid to the Shareholders, and in Birmingham the same dividends are paid; while at the village of Pinner (800 inhabitants) the proprietor is already clearing a satisfactory dividend.

There is a Coffee and Cocoa House in Bradford for girls only, which is taking 130l. a week in pennies and halfpennies alone.

All these facts do away with any idea of charitable assistance being required, which assistance is always so repugnant to the independent spirit of the British workman.

The Executive Committee, after full consideration, have determined to adopt, as a basis for conducting this business, the following general principles, viz.:—

To open throughout the United Kingdom taverns which, while not

supplying intoxicating drink in any shape, shall rival or excel in accommodation and attractiveness the establishments in the hands of the licensed victuallers.

Coffee, tea, cocoa, milk, and every variety of non-intoxicating drinks will be supplied; also such eatables as in each locality may be found to be most in request.

They purpose extending their operations to recreation grounds, workshops, printing-offices, factories, railway stations, and all public works.

The Society's houses will also be places for mental recreation and improvement. They will be supplied with lavatories and baths, with reading-rooms, newspapers, and periodicals, also with chess, draughts, and similar games; ALL PLAYING FOR MONEY, HOWEVER, BEING STRICTLY PROHIBITED.

They are intended to combine the freedom of the humblest public-house with the comforts of a respectable club, minus the sale of intoxicating liquors.

All the advantages of a philanthropic organisation will thus be attained, with the most important addition that the recipients will be placed under no sense of obligation, and the donors will invest their money instead of parting with it.

The Society will not identify itself with any party, political or religious, as its object will be solely and broadly to supply the moral and physical wants of the people in a manner to prevent excess and vicious indulgences.

Coffee and cocoa vans and kiosks will be largely used in the streets and parks.

Local Committees will be formed, where necessary, to carry out the details of organisation.

The whole of the capital subscribed will be used solely for the legitimate outlay, as NO ONE WILL RECEIVE ANY SORT OR KIND OF PROMOTION MONEY, EITHER DIRECTLY OR INDIRECTLY. The Executive Committee desire this to be distinctly understood. No contracts or agreements have been entered into.

Prospectuses and forms of application for shares can be obtained at the offices of the Company, or will be forwarded when requested by Captain W. Hugh Phipps, R.N., Hon. Secretary.